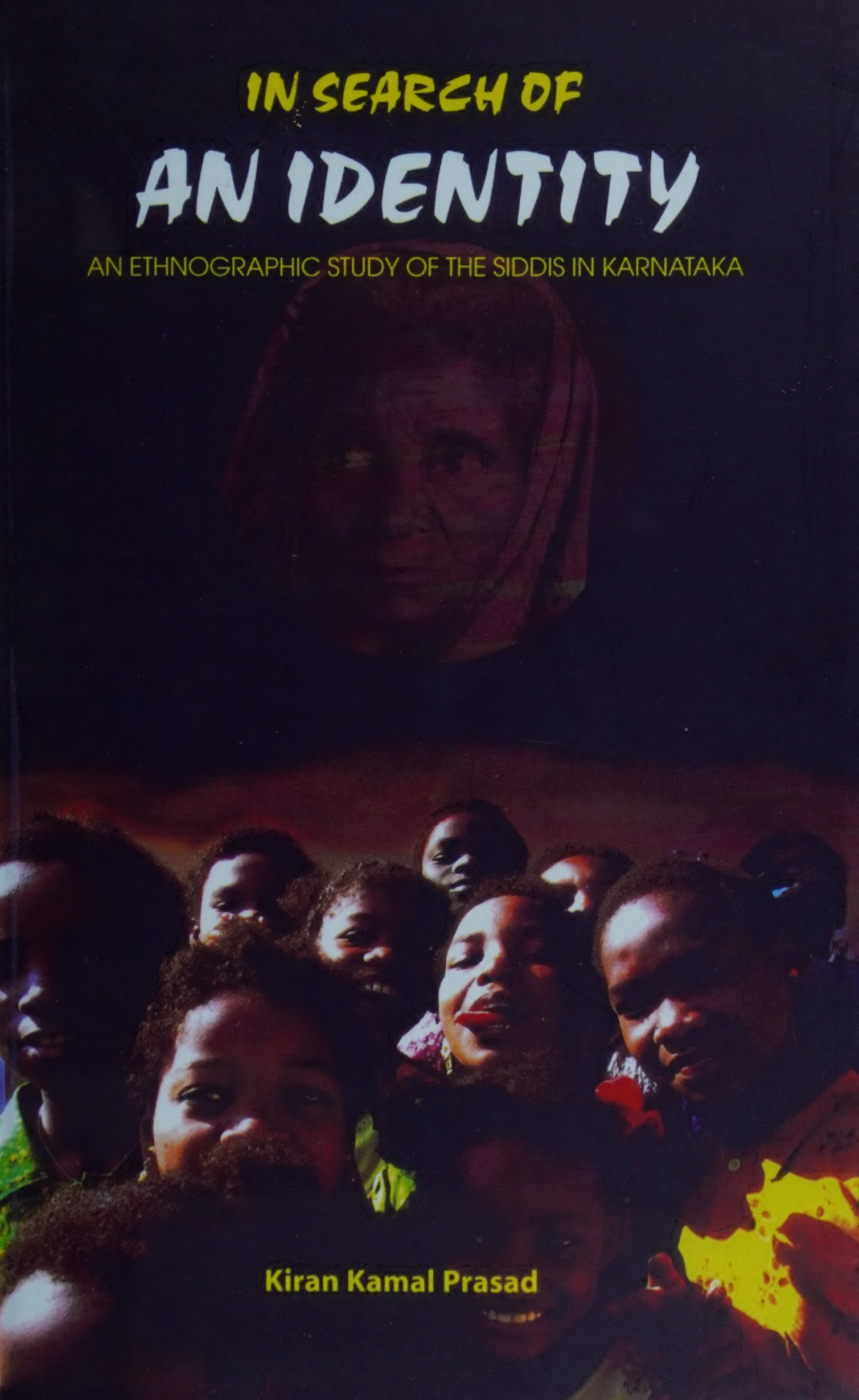
IN SEARCH OF AN IDENTITY

AN ETHNOGRAPHIC STUDY OF THE SIDDIS IN KARNATAKA



Kiran Kamal Prasad

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Kiran Kamal Prasad

Jana Jagrati Prakashana
Bangalore

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The book is dedicated to

Dumgi Mami of Mainally and

all the Siddi children, youth and adults

of Mainally and Ugginakere.

About....

"In Search of an Identity: An Ethnographic Study of the Siddis in Karnataka" is a landmark publication on a cultural group, Siddis — descendants of Africans, who have lived in South Asia and India since early in the first millennium, and in Karnataka since probably the 16th or 17th centuries when they escaped bondage under the Portuguese in Goa and moved southward into Uttara Kannada. Originally prepared in 1984, the book was the first comprehensive survey of Siddis treating all aspects of their social, political, economic, artistic and religious lives, as well as an overview of their history and origins. The strength of this work, originally intended to argue that Siddis be designated a "Scheduled Tribe" in order to receive benefits from the government, made a crucial contribution to this goal. In June 2003, Kiran Kamal Prasad's vision was finally achieved when the President of India signed the bill into law. Meticulously researched and carefully analyzed, "In Search of an Identity" will stand as a seminal work in Indian socio-cultural studies and an inspiration for the growing number of scholars of the African Diaspora in Asia.

Henry John Drewal,
University of Wisconsin
- Madison

About....

"In Search of an Identity: An Ethnographic Study of the Siddis in Karnataka" is a thought-provoking book by the leading scholar and socially active Kiran Kamal Prasad. Kiran K. Prasad's intimate knowledge of the Uttara Kannada African Indians (Siddis) enabled him to produce a socially conscious ethnographic account in this book. His insights and compassion for the underprivileged undergirded this ground breaking book which has been drawn upon by government officials to advocate and implement the inclusion of the Karnataka African Indians (Siddis) in the Scheduled Tribes.

The book provides a brilliant and informative balance between participation, observation and interpretation of Siddi lifeways.

Prasad's work is a guidepost for further understanding of Siddis and diasporic people. This in-depth study succeeds in articulating the socio-historical, economic and religious context in which Siddis and other underclass people order their lives. Further, it stimulates intellectual and socially conscious commitment. The sophisticated combination of scholarship and social engagement makes this work stand above all other works that focus on Siddis and other disenfranchised people in and outside of India.

Prasad's comprehensive and well organized book makes it engaging and exciting to benefit scholars and the general reader interested in exploitation, agency, resistance and change in India and the global context.

Pashington Obeng,
Wellesley College and Harvard University

Preface

The book of Kiran Kamal Prasad, *"In Search of an Identity: An Ethnographic Study of the Siddis in Karnataka"* is certainly one of those exceptional works that every anthropologist would wish for having written at the very least once in the course of her / his professional life. But it is important to stress the fact that this study was possible only because the author had the courage and the ability, at the beginning of his career, more than twenty years ago, of dedicating a whole year to a thorough and original fieldwork by becoming integrated into the daily life and the real world of one of the one hundred and seventy four Karnataka Siddi communities and on visiting most of the Siddi villages in Karnataka.

This invaluable experience as a young researcher is not just a minor detail to be ignored but, on the contrary, is a determining factor for the study in that it gives irreplaceable legitimacy to the interpretations and analyses by the author on the reality of the Siddis.

Indeed it is well known that the lack of real experience of a thorough "in vivo" ethnographic research is a great handicap which harms too often the credibility of anthropologists in their professional life. That fact, very often, reduces their productions to merely abstract theoretical proposals without the necessary support of sound experiential bases.

Kiran Kamal Prasad has not stopped his association with Siddi people and has maintaianed close contacts with these descendants of African people who, during the

past four centuries, went into forced exile in India. Through several articles, he has been one of the most committed advocates for a legal status of the Siddis, notably by pleading in favour of their just demand to be included in the list of Scheduled Tribes, like the Siddis in Saurashtra. Recently on 7 January 2003, this claim has been granted by the Government of India.

In August 2004, on the occasion of a Workshop on Siddis held in Bangalore, the main Siddi leaders, as a sign of acknowledgement of and gratitude towards his continuous efforts in their favour, elected K.K. Prasad as one of the members of the *Karnataka Siddis Coordination Committee*. Shortly afterwards, he was also elected a member of the governing body of TADIA Society / UNESCO.

Recently, because of his renown as an anthropologist and as a social activist, Kiran Kamal Prasad has been appointed the Indian sub-continent representative of the UNESCO International Scientific Committee of the *Slave Route Project*, formed by forty members from all the continents.

The book under consideration is an edited version of his monograph, *"Siddis in Karnataka, A Report Making out a Case that they be Included in the list of Scheduled Tribes,"* which was published in 1985 in the form of an unsophisticated working paper. It was the first detailed monograph devoted to an ethnographic and ethnological description of the Karnataka Afro-Indian people denominated as Siddis who now number around 18,000. The present edition contains two additional chapters at the end highlighting certain developments regarding the Siddis in Karnataka since the first publication of the report and giving an account by the author of what led him to take up the cause of the Siddis in Karnataka.

Reading this pioneer work has catalyzed new complementary anthropological researches on the topic, and stimulated, rather recently, the scientific interest on Siddi people of three other anthropologists for the Siddi people, viz, Charles Camara of Stockholm, Henry John Drewal of Wisconsin-Madison and Pashington Obeng of Harvard, as well as the Brazilian ethno linguist couple Geralda and Jean-Pierre Angenot.

It is for me an immense privilege to introduce this remarkable book of Kiran Kamal Prasad.

19th of August, 2005
Panaji, Goa,

Jean-Pierre Angenot
Cofounder of the TADIA Society/UNESCO
Full Professor (retired)
Federal University of Rondônia, Brazil
Visiting Researcher
Goa University.

Foreword
1984

In the Western Ghat region of the Uttara Kannada district of Karnataka and in some areas bordering that region in Belgaum and Dharwad districts, we find a section of people who can be identified as a distinct group totally different in physical features from the rest of the people living in the area. They are known as Siddis. They are a people of African Negroid descent settled in India for nearly five centuries. Whatever be the religion they profess at present, others very easily identify them as Siddis. Almost all of them live in forest areas eking out a living either as agricultural labourers or as farmers. Only a few among them are rich farmers.

I came to know the Siddis in Karnataka for the first time while doing my studies in Anthropology at Karnatak University, Dharwad. On noticing their miserable plight – apart from the wretched conditions of their life, they are not taken notice of by the public in the sense that the government has not included them in any backward category or special group for the purpose of raising their standard of life and of helping them to move into the mainstream of national life – I had a strong desire to do something for their uplift. Therefore on completion of my post-graduate studies, when an opportunity arose, I chose to live in one of their settlements, as one of them. On my part, I tried to conduct literacy classes for the adults, to help them get organised into a community with a strong leadership and a group sense and to build up a common fund in order eventually to get them out of the clutches of the money lenders. My stay with them for a year or so helped me to get a first hand picture of the life of the Siddis, their struggles and difficulties, their mentality and outlook, their customs and practices, though the

actual study of their life and customs was undertaken only towards the end of my stay of one year with them. On my very first contact with them, I had a strong impression that the Siddis have many tribal characteristics. This impression has been confirmed by the present study, though regarding many details I have yet to make further systematic investigations. Therefore the conclusions reached are of the nature of preliminary deductions. I give here a summary of the conclusions I have arrived at in the third section of the third chapter.

Though they share a common ethnic stock and similar economic conditions, they are subdivided by their adherence to the three major religions, Hinduism, Islam and Christianity. While these entail different religious-cultural practices, it is interesting to note that all the Siddis show a marked similarity in the observance of life cycle rituals and strong beliefs in animism, spirits and ancestors.

In their social and political organisation, again, they show a feature that is distinct from that of other people in the region. Lacking any overall organisation, each settlement forms a unit with some leaders to guide the affairs of the settlement and settle disputes between its members. This pattern is close to the segmentary type of organisation of a typical tribe.

Further, though they are hard working and are sought after for strenuous work, they do not worry about their future and make merry when they have the means. They exhibit a love for singing and dance in groups and spend whole nights on free or festive days giving vent to their feelings in rhythmic movements of the body and melodious singing.

The main objectives of the present study of the Siddis in Karnataka are to make readers aware of the reality of the Siddis in Karnataka and to provide indubitable evidence for the claim that they are a distinct group with an ethnic identity and possessing certain unique cultural traits together with a sub-human standard of living all of which traits make it imperative that they be included in the special category of Scheduled Tribes.

With these purposes in view, a detailed survey was undertaken aiming to cover all the Siddi families in Karnataka and to present a true picture about their living conditions - economic situation, religious affiliations, family composition, kinship relationships, state of literacy, mother tongue and other languages known, pattern of migration, indebtedness, household possessions, housing conditions and availability of health, education and drinking water facilities. The survey has achieved its objective of covering all the Siddi families except a few, may be 50 to 60, who could not be reached owing to various reasons. The information from the survey was supplemented by interviews from different informants and by personal observations especially regarding economic conditions, life cycle rituals and functioning of the leadership in settlements. The available literature on the Siddis and on matters related to them was traced in order to glean as much basic information as possible regarding their identity and origins.

I express my indebtedness for the encouragement and financial help extended to me by the former Director of the Centre for Non-Formal and Continuing Education, Bangalore. Claude D' Souza, s.j. The actual survey work was begun only towards the end of February 1984. It would not have been possible to complete the present

study within a short time of a little over six months, if not for the generous help I received from various people and institutions at different stages, from doing the survey right up to drawing up and cyclostyling the report. To all of them I am deeply grateful.

15 September, 1984

Cyprian Henry Lobo
St. Stanislaus College
Sitagarha 825 301

Foreword
2005

The book originally written in 1984 and brought out in early 1985 in an 'unsophisticated' form is now printed in the regular form with a new title, "In Search of an Identity: An Ethnographic Study of the Siddis in Karnataka." The original title was, "Siddis in Karnataka, A Report making out a case that they be included in the list of Scheduled Tribes."

The text of the book is kept mainly as it was. External assistance was sought to fine tune the language. A few factual corrections and additions, both in the body of the text and the notes, have been made in all the Chapters. Because of the addition of new notes, there is a change in numbering of the notes also.

The new edition contains two new chapters at the end. The first one captures, in brief, the major developments in the life of the Siddis after the first publication of the report till date. The second one highlights the events leading to the writing of the report. There are also three new Annexures, before the existing one which contains detailed data. The first new Annexure contains the Circulars and other Letters in connection with the inclusion of the Siddis in the lists of STs and BTs and the second one gives a list of 174 Siddi settlements in Karnataka from a survery of AKSDA in 1989. The present study was based on 153 settlements which are arranged alphabetically in Annexure 3. A Glossary on non-English terms and phrases found in the text is also given at the end.

There is a need to make a fresh study to ascertain the present situation of the Siddis and other complex issues of their reality. Yet bringing out the original report

in its first form, but with only language corrections and the additions as noted above, was considered worthwhile. The study in its original form will continue to form a benchmark for any future assessment of the reality of the Siddis. Since the report was not printed in book form so far and to mark the inclusion of the Siddis in the ST list, it is published in a book form now.

Soon after the first publication of the report, I had changed my earlier name to the present one when I started involving myself with dalits and bonded labour.

16 September 2005 ***Kiran Kamal Prasad***
Bangalore

Acknowledgements

A detailed acknowledgement of all those who contributed in the making of the study was not made in the first printing of the report in 1985. I remember with gratitude everyone who has helped me in a variety of ways in the one year of my stay and involvement with the Siddis. I have mentioned by name the most important among them in the last two chapters worked out specifically for this edition. I remember them all with extreme gratitude for their contribution to the cause of the Siddis. I especially remember with fondness the people, the youth and the children of Mainally, in particular, but also of Ugginakere and Kettanally who nourished me in every respect. The Siddi people of Mundgod were my initiators in social action. They provided me sound learnings about themselves and about social transformation. The learnings of that one year have stood me in good stead all these years later on in my involvement with dalits and with bonded labour. Next comes the role of the social workers of KDDC and its Programme Officer, Mr. Arthur Pinto in carrying out the survey. I am immensely grateful to them. The Bishop of Karwar Diocese, Dr. William D'Mello, the then Procurator of the Diocese, Fr. Mark Tauro, Frs. Francis Guntipilly and Claude D'Souza, CNF & CE, Ashirvad, Bangalore, the students of the Holy Cross Polytechnic Institute, Hazaribagh and its Superior, Sr. James were all instrumental in bringing out the first report speedily when I had no means to get them done by myself.

A special mention must be made of my friend, Prof Alexander Cherian, the English Professor at St. Joseph's College, Bangalore. He readily and freely edited the text of the first monograph for the second edition. I am

especially grateful for his generous help. I also thank Fr. Francis Guntipilly for going through the text and offering his suggestions.

Prof. Jean-Pierre Angenot has done me a great service by writing a very encouraging Preface to the present edition. I thank Profs. Pashington Obeng and Henry J. Drewal for writing short, yet comprehensive introductory statements on the book.

Prof. Drewal has further allowed me to use a few of his photographs in designing the cover for the book. Mr. T.S. Vivekanand has designed a very meaningfull cover for the book. He also gave valuable suggestions in type setting. The book was first typeset by Ms. Mangala and Uma. Elegant Printing Works has printed the book elegantly and in a very short priod of time. I am deeply indebted to all of them.

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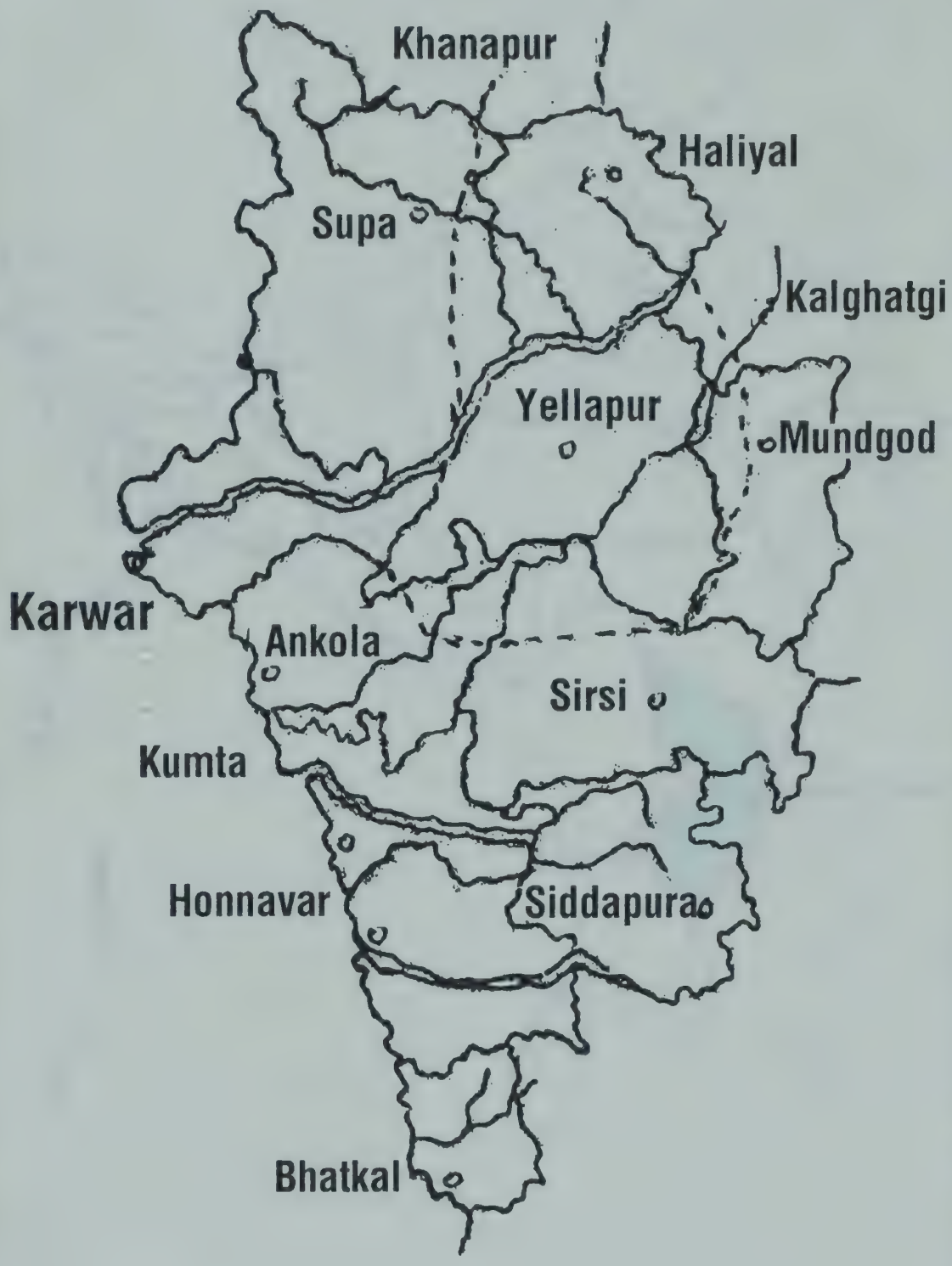
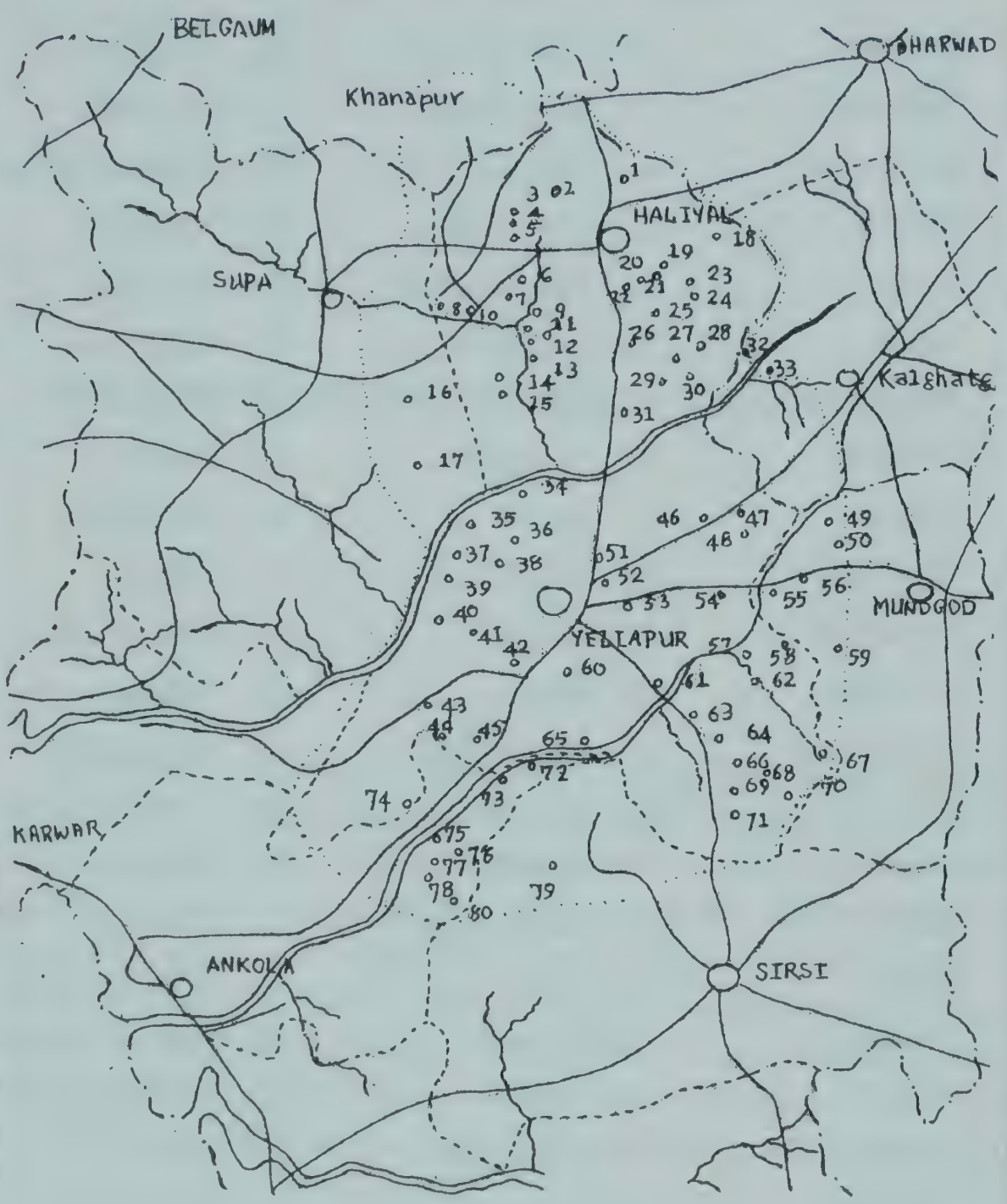
India

Uttara Kannada District



Area Map of the Siddis in Karnataka



Names of 80 Siddi Settlements Shown in the Map

1. Guttigeri
2. Bidarahalli
3. Mudalgera
4. Rampur
5. Javalli
6. Ajganv
7. Alur
8. Dandeli
9. Gardolli
10. Chadigera
11. Bukkinkop
12. Rayapatna
13. Balshetkop
14. Bomnalli
15. Kegdal
16. Bapeli
17. Gund
18. Tatwani
19. Tegnalli
20. Khamdoli
21. Siddapur
22. Kumbarkop
23. Nagshetkop
24. Golehalli
25. Gundolli
26. Nilvani
27. Hosur
28. Jataga
29. Adke Hosur
30. Jatga Hosur
31. Bhagwati
32. Mavinkop
33. Sangameshwar
34. Lalguli
35. Gotgolli
36. Savagadde
37. Bisgod
38. Angod
39. Dehalli
40. Balagar
41. Ningad Bail
42. Idgundi
43. Vajralli
44. Kodlagadde
45. Arbail
46. Kirwatti
47. Hosalli
48. Tottalgundi
49. Kendalgeri
50. Ugginkeri
51. Kannigeri
52. Kannadgal
53. Kuchganv
54. Hunshettikop
55. Mainally
56. Gunjavati
57. Bomnalli
58. Gadijogadamane
59. Kettanalli
60. Nandolli
61. Chikkoti
62. Bilki
63. Hasangi
64. Manchikeri
65. Kalasi
66. Hunsemane
67. Uchgeri
68. Bharatnalli
69. Kotemane
70. Bellambe
71. Bharani
72. Kaigadi
73. Shevgar
74. Ramanguli
75. Bidrolli
76. Kalleshwar
77. Malganv
78. Halvalli
79. Kakkalli
80. Kamani

I

FIELD DATA ON THE SIDDIS IN KARNATAKA

1. Location:

The Siddis in Karnataka at present are found in Uttara Kannada, Dharwad and Belgaum districts. The main concentration of the Siddis is in Uttara Kannada district, where they are found in Ankola, Mundgod, Haliyal, Sirsi, Supa and Yellapur talukas. In the other two districts they are found in one taluka each, in Kalghatgi in Dharwad and in Khanapur in Belgaum. These two talukas are adjacent to Uttara Kannada district and form one contiguous region geographically, with the other talukas of Uttara Kannada. The Uttara Kannada district is located in the midwestern part of Karnataka, between 13° – 55' and 15° – 31' North latitude and 74°-9' and 75° -10' East longitude. Khanapur taluka forms a part of the northern border and Kalghatgi taluka, a part of the eastern border both adjoining Haliyal taluka.

Geographically we can say that all these talukas form one unit. They are found either on the slopes of the Western Ghats, which contain a dense belt of forests together with valleys that are crowded with spice and areca nut gardens, or on the waving plateaus east of the Ghats, which also are thickly wooded with clearings for rice cultivation. These clearings are occasional towards the west and become common and extensive towards the east. Parts of Ankola, Sirsi and Yellapur talukas where the Siddis are found belong to the

slopes of the Ghats and a part of Yellapur, Mundgod, Supa, Haliyal, Kalghatgi and Khanapur belong to the plateau region of the Ghats. Kalghtgi and Khanapur talukas rather form a mid region between the wooded and undulating Western Ghat plateaus and the open and even plains of the Deccan plateau further East. Thus we can conveniently divide the talukas into two main groups, those that are found in the forests on the western slopes of the Ghats, comprising parts of Ankola, Sirsi and Yellapur talukas and those that are found in the forests on the eastern plateaus comprising Mundgod, Supa, Haliyal, Kalghatgi and Khanapur talukas as well as a part of Yellapur taluka.

Getting acquainted with the geographical peculiarities of the places where the Siddis are found helps us to understand quite a few of their features especially their settlement patterns, the differences in the religions they profess, their different cultural and ritual practices, their relation to the dominant groups in the locality and the relationship among themselves between different settlements. These issues will be discussed in the course of the present chapter.

2. Population: [1]

The aim of the present study was to track all the Siddi households in Karnataka and record their present living conditions, in order to arrive at a comprehensive and true picture of the Siddis in Karnataka. Though most of the Siddi families are covered in the study, a few settlements and one or two households in some of the settlements covered, could not be tracked because of the constraints of time and the onset of monsoons. The families left out in the study may be anywhere between fifty and sixty, containing 250 to 400 people. These belong mainly to Ankola, Sirsi and Yellapura talukas.[2]

---

[1] See Table 1: Population Figures p.3, Annexure-4: Settlementwise Tables on Population Figures, pp. 147-149

[2] Among the settlements covered, the families of two settlements, one at Gunjavati in Mundgod and another at Mavinkoppa in Kalghatgi, extended a cold welcome or rather refused to co-operate in giving information about themselves. In the former, only a bare minimum of information, that about family membership, could be collected. In the latter, out of 20 Siddi families, only six families could be persuaded to co-operate but the rest disappeared to the nearby forest more than two times, the moment they were approached for information.

Table -1
POPULATION FIGURES OF SIDDIS IN KARNATAKA

Taluka	Dist	Total Families	Religion Hindu	Islam	Christian	Total Population	Men	Women	Adults +15	Children -14	Single	Married	Widow / er	Divorced/ separated	Average Per Family
2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Ankola	U.K.	99	99			587	295	292	348	239	339	219	24	5	6.5
Haliyal	"	458	0	201	257	2280	1143	1137	1317	963	1216	884	168	12	5.5
Mundgod	"	89	1	51	37	499	263	236	280	219	282	197	20		5.5
Sirsi	"	9	9	0	0	68	33	35	36	32	43	22	2	1	7.4
Supa	"	7		0	7	33	16	17	16	17	16	15	2		5.5
Yellapur	"	377	179	55	143	1894	987	907	1065	829	1086	719	75	14	5.2
Kalghatgi	Dharwad	34 (+14)	0	34 (+14)	0	159	85	74	99	60	70	74	15		4.2
Khanapur	Belgaum	14	0	3	11	58	26	32	36	22	37	14	7		3.9
Total		1087 (+14)	288 26.50%	344 31.60%	455 41.90%	5578 100%	2848	2730	3197	2381	3089	2144	313	32	5.5

The total number of families of the Siddis about whom data are collected is 1087. Of these, only 34, excluding the fourteen who refused to co-operate in giving information about them, are found in Kalghatgi taluka and another fourteen in Khanapur taluka. This means almost 95.4% of the Siddis of Karnataka are found in Uttara Kannada. The total population of the Siddis comes to 5578, making an average of 5.5 persons per family.[3] Men slightly outnumber women (2848 men and 2730 women). The sex ratio works out to be 964.

In keeping with the constitutional ideal of equality and non-discrimination on the basis of caste, religion or sex, the Census figures after Independence do not give population figures for individual castes other than the Scheduled Castes and the Scheduled Tribes. The Siddis in Karnataka are so far listed under the different religions they profess and not as one category of people, Enthoven.[4] quoting the 1901 Census says, "Siddis...numbering 12,848...including 6,767 males and 6,081 females are found in small numbers in all parts of Gujarat districts and states and in the Janjira state and the Kanara District". The Siddi population in Janjira was very small in 1881. James M. Campbell, quoting the 1881 Census in the *Bombay Gazetteer,*[5] puts the population figure of the Siddis of Janjira at 258. Their population did not increase during the succeeding years till Independence and after Independence they do not find a separate mention in the Kolaba district Gazetteer (1964) of Maharashtra. In Gujarat in Rajkot division where the Siddis are recognised as a Scheduled Tribe, their total strength was recognised as 3,645 by the 1961 Census.[6] A good number of Siddis are said to live in Ahamdabad division as well.[7] In Baroda division, they are said to be found in a small number.[8]

---

[3] If the unreached families of Siddis are included, the total population may be about 6,000.

[4] Enthoven R.E., *Tribes and Castes of Bombay, Government of Bombay,* Vol.2, 1922, p.331

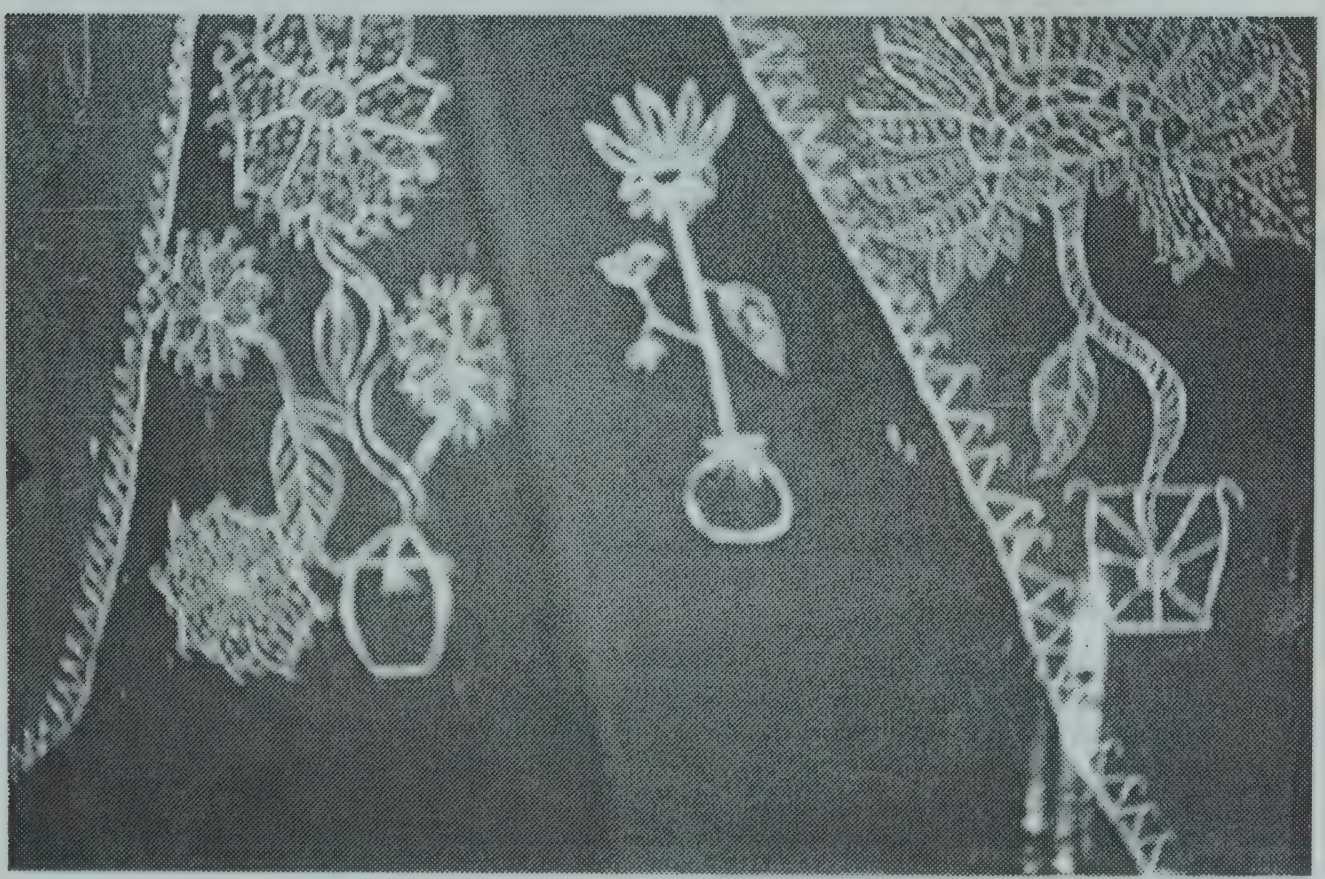
[5] Vol.11, 1883, pp.415 – 416

[6] Cf. *Census of India,* 1961 Vol.V, Part II B-I General Notes on Scheduled Castes and Scheduled Tribes, p.70

[7] *Census of India,* 1961 Vol.V, Part II A (ii); *Siddi a Negroid Tribe of Gujarat,* 1969, p.1 – future reference as *Siddis of Gujarat.*

[8] Cf. ibid, p.4

A Siddi talking to two Social Workers in front of his house



A decoration inside the house of a Siddi

If these figures of Janjira and Gujarat, though of different periods, are an indication, the Siddi population of the remaining parts of the then Bombay Presidency, i.e., Kanara or the present Uttara Kannada must have been considerable even in 1901.[9] They must have been in Karnataka at least for the past five to six generations. They may have shifted their settlements during the past few years. But to a large extent their memory of migration does not go beyond the boundaries of Karnataka. Also, the marked adjustments to the cultures of the dominant castes in the locality and the long-standing agricultural holdings confirm their presence in Karnataka for the past 100 to 150 years at least.

3. Settlement:[10]

Almost all the Siddis in Karnataka live in forests. Only a handful, i.e., eleven families lives in Dandeli, which is a town. But the type of settlement varies according to the different geographic features discussed above.[11]

On the sloped hills of the Western Ghats, where one finds large gardens of areca nuts and spices tended by Havyak Brahmins, the settlement pattern is in homesteads. There are no concentrated villages to be found in this region. The Siddis also have their houses, built on an elevated place in the middle of their farms or on the edge of a forest where a clearing is made for rice cultivation. A group of such houses in a locality separated from each other by a good distance constitutes a settlement. Sometimes, each homestead has a bamboo fence around it. In some places, a common bamboo fence encloses the cultivated land surrounding the homesteads of a settlement. By and large, these settlements are small, the majority of them comprising

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[9] But the 1931 Census enlists only 2,245 Siddis in Kanara with their main concentration in Ankola, Haliyal and Yellapur taluka and Mundgod Petha as quoted in ibid., p.4. Palakshappa basing on the information supplied by tahsildars, the taluka administrative heads, also states that the total population of the Siddis comes to 3,164. Of these 456 were in Ankola, 1192 in Yellapur and 1516 in Haliyal. These may not be correct enumerations. For the Siddis found now in Karnataka are not recent settlers. Cf. Palakshappa, *The Siddis of North Kanara*, Sterling Publishers Private Limited, New Delhi, 1976, p.1

[10] See Table 2 : p.7

[11] See above pp.1-2

fewer than five homesteads. The bigger settlements found in Yellapur, as a rule, fall in the plateau forest region.

Religion-wise, most of the Siddis found in this region are Hindus. No Muslim or Christian Siddi family is found here at all but only a few Christian Siddi women who are married into Hindu Siddi families. The remaining Hindu Siddi families are found in the second region or rather in the mid area between the two, which lies in Yellapur taluka. Only one Hindu Siddi family is found in Mundgod taluka. But it had shifted its residence to Kettanally village of Mundgod only recently. Most of the houses in this region are small huts with thatched roofs and bamboo screens for walls.

In the second region of the waving plateau forests, we find another type of settlement. Here houses are found in small clusters aligned together. Each of the settlements has a greater number of houses than to be found in those of the first region. Settlements containing fewer than five houses are comparatively few. We find a typical example of this type of settlement in Haliyal taluka.

Out of the forty settlements in Haliyal taluka, eleven have less than five houses, eighteen have more than ten, and the rest, i.e., eleven, have from five to nine. A similar situation is noticed in other talukas of this region also. It is only in Khanapur and Supa talukas of the second region that we find settlements with very few houses.

Table 2.

Taluka	Settlements	Houses
Ankola	13	99
Yellapur	66	377
Sirsi	2	9
Supa3	7	
Mundgod	5	83
Haliyal	40	454
Kalaghatgi	6	48
Khanapur	5	14
Total	140	1091

There is no Hindu Siddi house in this region except the one in Mundgod. The Christian Siddi families form a majority with Muslims closely following. Most of the houses have tiles for their roofs, though a great number of them are covered with 'country tiles' and most of them have no solid walls but only screens made out of bamboos.

A typical settlement in this region has houses in two rows along the two sides of a common street with the entrance of the house facing the street. The houses are erected side by side. A bamboo fence encloses each house securing a small plot around it for a kitchen garden.

Another feature of the settlements of this region is that many of them are set up away from the main village. Where they form a part of a main village, the houses of Siddis are found together in one section of that village. Such settlements are a part and parcel of main villages.

4. Types of Houses:[12]

The 1087 families live in 1077 houses. This is because eighteen families live in eight composite houses, three families each in two houses and two families each in six. These composite houses are found only in Mundgod and Haliyal talukas, and belong to the Muslim Siddis. Another eight families live in houses that are either taken on rent or owned by their landlords.

Out of the 1077 houses, 598, i.e., 55.5%, are huts with thatched roofs and mostly with bamboo screen walls. Only thirteen of these, eleven in Yellapur and two in Mundgod, have adobe walls. Except for these thirteen houses, which are big and spacious and have many rooms, the huts are usually small, one-room constructions. Space for cooking is often separated by a bamboo screen, which does not reach the roof nor even enclose the room from wall to wall.

The rest of the houses, i.e., 479, have tiles for their roofs. But

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[12] See Table 3 Particulars of Houses p.10, also Annexure-4: Settlementwise Tables on Particulars of houses, pp.150-152

the really *pucca* houses are only 217. Leaving out the 145 houses built under the Housing Schemes of the Karnataka Government (98) and Karwar Diocesan Development Council (KDDC) (47), just 72 *pucca* houses have been built by the people themselves. Of these only 5 have bricks for walls.

5. Household Equipment:[13]

The details collected about the possessions of the Siddis and the vessels in their houses reveal a generally substandard way of living. Most of the thatched houses have a bare minimum of the amenities of life. These structures are meant mainly to provide a roof under which to sleep and a place for cooking and eating. Apart from a bare minimum of cooking vessels and eating plates, most of which are earthen and of aluminium and rarely of steel, a few pairs of clothes, which are usually bought second hand and which are mostly quite frayed, together with one or two mats or mattresses woven out of rags, the houses have nothing else to boast of. The farmers manage with a bare minimum of agricultural implements.

In spite of their stark poverty, the Siddis, in general, maintain cleanliness and neatness in and around their houses. The mud floors are smeared with cow dung regularly and the surroundings are swept quite often and kept clean.

6. Physical Features:

As a rule, the Siddis are well built, tall and robust.[14] They are sought after for hard and strenuous work connected with forest clearing operations. Unlike the other poor and low caste groups in the region, they present a noble appearance and are dignified in their bearing.

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[13] See Table 4: Particulars Regarding Possessions, p.11; Table 5; Particulars Regarding Vessels, p.12; also Annexure-4: Settlementwise Tables for these Particulars, pp. 153-158

[14] One school master from Yellapur taluka was narrating the performance of a Siddi boy in one of his classes. Some boys, including the Siddi boy, were taken to a taluka level athletic competition. The Siddi boy took part in all the running events one after another, the 100 metros' run, the 400 meters' run and finally the 800 meters' run. The Siddi boy even after running 800 meters soon after the previous two running events, did not show any sign of exhaustion but stood along with the spectators as if he had not exerted himself at all.

TABLE - 3

PARTICULARS OF HOUSES OF SIDDIS IN KARNATAKA

1	2	3	4	5	6	7	8	9	10	11	12	13
Sl. No.	Taluka	District	Total Families	Total houses	Composite houses	Houses with thatched roof	Bamboo Screen walls with tiles	Adobe walls with tiles	Burnt brick walls with tiles	Janata houses	KDDC h.s	Rented h.s/ landlo
1	Ankola	U.K.	99	99	_	96	_	_	_	3	_	_
2	Haliyal	"	458	454	4	134	198	50	3	40	26	3
3	Mundgod	"	89	83	4	46 (2 have adobe walls)	6	3	_	18	10	_
4	Sirsi	"	99	9	_	9	_	_	_	_	_	_
5	Supa	"	7	7	_	7	_	_	_	_	_	_
6	Yellapur	"	377	377	_	291(11 ")	22	10	1	37	11	3+
7	Kalghatgi	Dharwad	34(+14)	34	_	10	22	2	_	_	_	_
8	Khanapur	Belgaum	14	14	_	5	6	2	1	_	_	_
	Total		1087	1077	8	598 (13 ")	254	67	5	98	47	8
			(+14)			55.50%	23.60%	6.20%	0.50%	9.10%	4.40%	0.70%

TABLE - 4

PARTICULARS REGARDING POSSESSIONS OF SIDDIS IN KARNATAKA

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Sl. No.	Taluka	Dist.	Transistor Fam. No.	Bicycle Fam. No.	Watch Fam. No.	Cart Fam. No.	Cattle Shed Fam. No.	Bull Fam. No.	She - Buffalo Fam. No.	Cow Fam. No.	Chicken Fam. No.	He - Buffalo Fam. No.	Others Fam. No.
1	Ankola	U.Kannada	18-18	10-10	18-18	_	_	31-73	1-1	34-133	71-777	9-18	
2	Haliyal	U.Kannada	69-70	61-61	53-56	48-48	121-122	215-500	74-102	118-360	223-1014	28-53	3-13 Sheep, 2-2 Sewing Mach
3	Mundgod	U.Kannada	6-6	5-5	1-1	6-3	19-16	36-83	10-12	21-50	29-85	_	1-1 Cot, Chair
4	Sirsi	U.Kannada	2-2	_	1-2	_	_	1-2	_	2-3	1-3		
5	Supa	U.Kannada	1-1	_	_	_	_	1-2	_	_	4-53	1-2	1-1 Iron Plough
6	Yellapur	U.Kannada	50-50	29-29	36-37	8-9	14-14	114-249	37-115	90-404	207-1799	31-56	1-1 " "
7	Kalghatgi	Dharwad	3-3	2-2	4-4	_	3-3	7-15	1-2	_	3-7	2-2	1-1 Sewing Mach
8	Khanapur	Belgaum	2-2	1-1	3-3	_	_	2-4	_	_	3-7	_	3-7 Sheep
	Total		151-152	108-108	115-120	62-60	157-155	407-928	133-242	265-956	541-3745	71-131	6-20 Sheep
													1-1 Cot, 1-1 Chair
													2-2 Iron Plough
													3-3 Sewing Mach

TABLE - 5

PARTICULARS REGARDING VESSELS IN THE HOUSES OF SIDDIS IN KARNATAKA

Sl. No.	Taluka	Dist.	Total Families	Mud	Value*	Aluminium		Steel		Copper		Brass		Tin		Others
				Fam.	Value*	Fam.	Value	Fam.	Value	Fam.	Value	Fam.	Value	Fam.	Value	
1	2	3	4	5		6		7		8		9		10		11
1	Ankola	U.Kannada	99	98	2571	97	6985	84	4285	46	69000	1	2525	19	770	Glod: 1-4000
		Average			26.2		72.00		51.00		150.00				40.5	Silver: 1-300
2	Haliyal	U.Kannada	458	456	14461	449	23306	263	12276	160	40227	139	10052	150	5385	G:4-5000
		Average			31.71		51.9		46.7		25.1		72.3		35.9	
3	Mundgod	U.Kannada	89	63	1340	63	3930	31	964	8	1525	17	985	18	475	
		Average			21.3		62.4		27.9		190.6		57.9		26.4	
4	Sirsi	U.Kannada	9	(no information available)												
5	Supa	U.Kannada	7	7	215	7	755	4	105	2	500	4	495	4	130	
		Average			30.7		107.8		26.2		250.00		123.8		32.5	
6	Yellapur	U.Kannada	377	363	8878	368	23565	315	14419	215	26058	6	830	15	500	G:3-4600
		Average			24.5		64		45.8		121.2		138.3		33.3	S: 4-1740
7	Kalghatgi	Dharwad	34 (+14)	34	1090	34	2351	22	780	10	1280	9	370	26	660	
		Average			32.1		69.1		35.4		128		41.1		25.4	
8	Khanapur	Belgaum	14	14	306	14	670	7	220	7	1260	7	460	6	150	
		Average			21.9		47.9		31.4		180		65.7		25	
	Total															

The Siddis belong to the Negroid stock of East Africa.[15] We can discern typical Negroid features in a majority of the Siddis. The Muslim Siddis generally and to a great extent the Catholic Siddis show clear Negroid characteristics.[16] But the Hindu Siddis generally are not that black and quite a few of them have hair that is deep wavy and not wooly. The Gazetteer of Bombay Presidency[17] had noted as early as 1883, this difference between the Hindu Siddis and others and explained the change in the Hindu Siddis as due to intercourse with local low caste Hindus.

Roy Choudhary has recorded somatoscopic observations for the Siddis of Uttara Kannada in 1957.[18] At present also, some research students from Karnatak and Calcutta Universities are conducting various anthropometric studies and blood and finger-print analyses on the Siddis of Uttara Kannada. Their findings are yet to be published. The present study relies on the findings of Roy Choudhary in Uttara Kannada as well as on personal observations

Physically, Siddis are generally on the taller side with a mean height vertex of 165%. The Gujarat Siddis are also said to be above medium in stature, the mean height recorded being 166 cms.[19] A majority of the people (91%) observed in the sample of Roy Choudhary, had black and brown colour. In Gujarat also, 95% of the Siddis in the sample had black and dark brown features.[20] But we also find various shades from black to wheat brown among the Siddis of Karnataka.

The hair type, according to Roy Chaudhary's sample, was as follows: 56% had woolly hair, 39% frizzly, 3% pepper corn, 1% curly and 1% wavy. The observations for the Gujarat Siddis also

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[15] Cf. *Siddis of Gujarat*, p.5

[16] Cf. J.M. Campbell (ed.), *Gazetteer of Bombay Presidency*, Vol.XV, Part I, *Kanara*, Bombay, 1883, p.382

[17] ibid., p.397

[18] Cf. Roy Choudhary D., *Anthroprometry of the Siddis – the Negroid Population of North Kanara, India*, Bulletin of the Department of Authropology, Vol.VI, No.I, 1957, p.54

[19] Siddis of Gujarat, p.5

[20] Cf. ibid.

Groups of Siddi Children

match with these figures. In Gujarat, 50% had wooly hair, 40% frizzy hair, 5% pepper corn and 5% non-Negroid but deep wavy hair.[21]

The Siddis of Gujarat had fairly pronounced prognathism. All had a medium to deep depression at the root of their nose and an oval face. The lips had a tendency towards thickness with 50% of the Siddis having broad thick lips. Only 5% among them had thin lips. Similar observations can be made regarding the Siddis in Karnataka.

7. Language:

One common feature of all the Siddis found in Karnataka as also of those in Gujarat, Maharashtra and Goa is that they have not retained anything of their original culture.

Language is an important means for the transmission of culture. The original language of the Siddis has suffered the same fate as that of their culture. The original mother tongue is not found in any Siddi group in India. The original language of the Siddis is said to be Swahili or some other language spoken on the eastern coast of Africa.[22] But now they exclusively speak local dialects. Most of the Muslim Siddis, however, have picked up Urdu all over the western coast. The mother tongue of the Siddis in Karnataka, excluding the Muslim Siddis, is Konkani. The Muslim Siddis, however, are conversant with Konkani.

Why do the Christian and Hindu Siddis speak Konkani? Is there any difference between the Konkani of the Hindu Siddis and that of the Christian Siddis? As far as I have observed, the Siddis of both the groups speak the same variety or dialect of Konkani. The Konkani of the Christian Siddis is different from the Konkani of other local Christians of Mundgod, Haliyal and Yellapur. It has a high mixture of Marathi vocabulary. The name given to the Hindu Siddis as

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[21] Cf. ibid.,

[22] Cf. ibid., p10

Maratha Siddis by Enthoven [23] or as Marathi Siddis by local people does not refer to the language they speak but to the religious and other cultural practices they have borrowed from the local dominant castes.

The fact that the Christian and the Hindu Siddis speak the same type of Konkani and that they have not borrowed it from the present local people in the midst of whom they live at present points to the probability that they must have picked up Konkani language when they were together in some place in the past or rather that both these groups must have had a common past. This common past goes back to their days of slavery in Goa. The Marathi Siddis are classified by the Bombay Gazetteer [24] as Christian reverts. That means it is possible that all the Hindu Siddis in the region were once Christians.

It was the practice of the Portuguese to baptise the slaves captured in Africa before putting them in ships that took them to colonies where they were to be sold.[25] The Christian reverts or the Maratha Siddis, referred to in the Bombay Presidency Gazetteer,[26] are said to be a branch of the Goa Siddis.

The language of the people of Goa is Konkani. The African Slaves in Goa must have picked up the language of the place. Palakshappa agrees with this.[27] But this stand of his goes against another of his statements,[28] where he says that the Hindu Siddis were the Negroes sold by Arab merchants to Havyak Brahmins and the Christian Siddis have their origins in Goa. But Palakshappa himself agrees that the Hindu Siddis of Yellapur and Ankola speak Konkani as do those Siddis of Haliyal, a majority of whom are Christian. In trying to explain the reason for their picking up Konkani language he says, "They must have once lived in an area where Konkani was

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[23] Cf. Enthoven, op. cit., p..332

[24] Cf. Vol.15 part I, p.395

[25] C.R. Boxer, *Salvadore de Sa and The Struggle for Brazil and Angola 1602 – 1686*, University of London, The Athlone Press, 1952, pp.230 –231

[26] Cf. Vol.15, Part I, p.397

[27] Palakshappa, op. cit., p.15

[28] Cf. ibid., p.11

spoken. Many of the Siddis who were interviewed... have relatives in Goa where Konkani is spoken. Thus, perhaps this group had something to do with the slave trade in Goa during the early 16th or 17th centuries." [29]

Conversely, it is not possible for the Hindu and the Christian Siddis alike to speak the same variety of Konkani if they did not form one stock or if they did not have a common past in one region, i.e., Goa. It is not possible for the Hindu Siddis to have picked up Konkani in Uttara Kannada. For almost all the Hindu Siddis are found in areas where Havyak Brahmins are predominant. The mother tongue of the Havyaks is Kannada, with its own peculiarities. The Christian Siddis do not have much social intercourse with local Christians. They could not possibly have picked up Konkani in Haliyal or Mundgod or Yellapur where they are found in large numbers. The Konkani of the Catholics in these places is different in many respects from that of the Siddis.

Regarding the Muslim Siddis, it is difficult to say where they picked up Urdu. For one thing, they must have originally professed Islam.[30] Once they were brought to India, they picked up the language of their co-religionists.

Various factors must have been responsible for their not retaining the original mother tongue whether in Karnataka or Gujarat or Maharastra and for picking up a completely foreign language. The African slaves in Goa, and, for that matter in the whole of the West Coast and Bengal, were used mostly as domestic servants. Very rarely they must have been recruited as soldiers.[31] As domestic servants, the negroid Africans had to live in the houses of their masters as individuals or at the most in a batch of four or five servants. In these conditions, these Africans were unable to maintain their communitarian life. As a result, they were compelled to sacrifice

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[29] Ibid.

[30] See the Section on Religion below. p.42

[31] Cf. Banaji D.K., *Slavery in British India*, Taraporevala Sons and Company, Bombay, 1933 p.X; *Siddis of Gujarat*, p.1

their culture and language and pick up the local language for communication and culture to give meaning and organisation to their life. The Siddis are very good imitators and mimics. Even if they did not stay with their Konkani masters over a period of many generations, they would have been able to pick up the local nuances of different languages.[32]

Besides Konkani, all the Siddis, especially the men folk, are very familiar with Kannada, the regional language. The Muslim Siddis, as has been noted already, have Urdu as their mother tongue. This is true for the Muslim Siddis of Gujarat also. At the same time, the Mulsim Siddis in Karnataka are familiar with both Konkani and Kannada.

8. Literacy:[33]

The literacy rate among the Siddis of Karnataka reveals a general backwardness among the Siddis of Karnataka. Out of a population of 5578, only 537, i.e., 9.6% are literate.[34]

This number includes a great majority (1238) of those who are studying in or have completed the first or second standard. If we apply the accepted criterion for literacy, the actual level of literacy is reduced to only 5.3%. There are only a handful of Siddis, about 10, who are doing their high school studies now. Another four are pursuing their intermediate (Pre University Course or P.U.C.) studies. There is no one so far who is a graduate.

The low level of literacy and education shows that they have not been able to get into any pursuits other than agriculture either as cultivators or as daily wage labourers. This is the situation also of

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[32] A Siddi girl from Mundgod who was hardly a year or two in Bombay serving a Goan Christian family, had picked up fully all the modulations and peculiarities of Goan Konkani when she returned to her family}.

[33] See table 6: Literacy Figures, p.20 also Annexure-4: Settlementwise Figures on Literacy: pp.159-161

[34] For the purpose of the present study, the criterion used for considering a Siddi as literate is the attendance in a school, even if it is only for the first standard. Ordinarily literacy would mean the ability to read and write in any language. Normally this ability is acquired by passing through at least the third standard in a regular school or by attending the adult education classes regularly over two years

the Siddis in Gujarat.[35] Just two or three are employed in Dandeli as watchmen and mechanics. Only one has a job as manager of a depot of the forest department in Dharwad. There are two persons who are doing the business of petty shop keeping.

Yet there is a tendency nowadays to admit more and more of their children to schools. KDDC is doing some service in this direction by opening up *balwadi* classes in remote settlements of the Siddis. But the service hardly meets the tremendous need for getting the Siddis educated so that they are capable of competing with the rest of the people of India to get a better share of life and more humane conditions of living.

If we again bring to mind the geographic peculiarities of the places where the Siddis are found, we notice certain trends in the education level of the Siddis also according to these peculiarities. The sloped Western Ghat region has a lower rate of literacy. In Ankola taluka, there are only 41 literates out of the total of 587. In Sirsi taluka, out of the 68 people traced, no one is found to be literate.

If we take into account the religious differences, the Hindu and the Muslim Siddis are found to be more backward educationally than the Christian Siddis. In Kalghatgi taluka, where only Muslim settlements are found, we have only eight literates out of a population of 159. Data for another fourteen families in Kalghatgi taluka could not be collected because of their lack of co-operation. The villagers' attitude of clear suspicion of outsiders and the resulting lack of co-operation might indicate the absence of literate persons among those fourteen families. Regarding the Muslim Siddis, the educational backwardness may be a sign of their preferring to be by themselves or having nothing to do with non-Muslims. Regarding the Hindu Siddis the general educational backwardness is due to the fact that their settlements are spread out and are found in remote and less accessible areas. The children cannot attend schools during the monsoons, even if they are nearby. This difficulty is common to most

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[35] Cf. *Siddis of Gujarat*, p.17

TABLE - 6

LITERACY FIGUTRES REGARDING SIDDIS IN KARNATAKA

Sl.	Taluka	District	Total	Total	I		II		III		IV		V		VI		VII		VIII		IX		X		P.U.C		
No.			Population	Literates	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	%
1	2	3	4	5	6		7		8		9		10		11		12		13		14		15		16		
1	Ankola	U.Kannada	587	41	_	1	7	1	3	5	14	7	3	_	_	_	_	_	_	_	_	_	_	_	_	_	7
2	Haliyal	U.Kannada	2280	262	30	15	56	17	34	5	43	6	23	3	13	3	9		1	_	_	_	2		2		11.5
3	Mundgod	U.Kannada	499	70	15	6	23	4	6	1	8	1	1		2	_	3	_	_	_	_	_	_	_	_	_	14
4	Sirsi	U.Kannada	68	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	0
5	Supa	U.Kannada	33	4	2	_	_	_	2	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	12.1
6	Yellapur	U.Kannada	1894	144	13	9	30	4	23	6	31	5	6	1	4	_	5	_	1	1	1	_	1	1	1	1	7.6
7	Kalghatgi	Dharwad	159	8	4	_	1			_	3	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	4.4
8	Khanapur	Belgaum	58	8	_	_			2	_	1			1		1	1	_	1			_	1				13.8
	Total		**5578**	**537**	**64**	**31**	**117**	**26**	**70**	**17**	**99**	**19**	**33**	**5**	**19**	**4**	**18**	_	**3**	**1**	**1**	_	**4**	**1**	**3**	**1**	**9.6**

of the Siddi settlements. But among the Hindu Siddis of that part of Yellapura which falls in the border region between the slopes of the Ghat and the plateaus, we find a tendency towards an appreciation of education and quite a few children are found going to school.

9. Occupation: [36]

Almost all the Siddis in Karnataka live in rural areas and by agriculture. Only a fraction of the Siddis, i.e., 1.7% or 19 families, have non-agricultural sources of income. Of these, two have petty shops, seven live on old age pensions, one goes begging and the remaining nine have various types of job like watchman, cleaner, mechanic, driver and manager of a wood depot.

1) Wage Labourers:

Among those people who live by agriculture, a majority, i.e., 64.8% of the total number of families, or 704, are labourers. This figure includes also a small number of families, eleven to be precise, in Dandeli town who do not engage in agricultural labour. There are another 218 families, a majority of whom are farmers, supplementing their earnings through wage labour.

Besides agricultural wage labour, Siddis seek employment as wage labourers in a number of other fields. Chief among these is forestry. Mostly, when no work is available on the farms after the harvesting season, Siddis migrate individually or together with their families to nearby forest wood depots in search of various jobs. The kinds of job they are usually employed in include cutting down of trees, stocking of wood in neat piles, loading of trucks with wood and, occasionally, raising of nurseries for the forest department. Siddis earn much more through these jobs than what they would get through agricultural wage labour, usually three or even four times that of agricultural wage labour. Quite a few Siddis migrate to coastal areas like Ankola, Karwar and even Udupi in search of jobs, where even

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[36] See Table 7: Particulars Regarding Occupation: p.23 also Annexure-4: Settlementwise Tables an Occupation – pp.162 –164

agricultural wage labour is highly remunerative, i.e., Rs.15/- to 25/- per day.

The usual wages for work in the farms in the area where Siddis are found are Rs.6/- for men and Rs.5/- for women per day. Though the wages are low, the Siddis prefer to seek these jobs for various reasons. Being close to their residence they can look after their families and raise kitchen gardens. Migrating to far away places during the monsoon seasons entails the difficulty of securing a place to stay. During summer, however, there is no difficulty of that sort.

There are three main types of wage labour in the region, daily wage labour, contract wage labour and bonded labour. For the daily wage labour, though the wages are calculated on a daily work basis, the payments are made once a week, usually on Mondays, the weekly off day for farmers in North Karnataka. At the beginning of a season, they decide which master to work for during that season and, usually, they do not change masters during a given season.

Certain kinds of work in the farms are carried out on a contract basis. This is called *guttige*. These jobs are usually, weeding, harvesting and threshing. A group of workers join together and take up the work from a farmer for a stipulated amount of money. A part of the money is handed over before the work is begun. Though the workers are happy because they get money in a lump sum, they hardly stand to gain by this system. Mostly it happens that they do not even get the equivalent of a daily wage. The Siddis, by and large, are not good bargainers and they invariably stand to lose by taking up a piece of work on contract.

The Siddis are also employed as bonded labourers.[37] There are mainly two varieties of bonded labour. Boys anywhere between ten to twenty years are employed on a long term basis. This may be for a year or more. An agreement is made by the parents of a boy and the landlord willing to employ him for a prolonged period. Usually the parents take an advance of money. There is no fixed price for bonded

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[37] The exact extent of bonded labour is yet to be ascertained.

TABLE - 7

PARTICULARS REGARDING OCCUPATION OF SIDDIS IN KARNATAKA

Sl. No.	Taluka	District	Total Families	Major Occupation Sources of Income					Minor Occupation								
				Agri-Culture	Wage - Labour	Busi-ness	Ser-vice	*Pen-sion	Agri-culture	Wage labour	Fore-stry	Dairy	Honey Colltion	F. wood Colltion	Carp-entry	Cart hjring	Jita
1	Ankola	U.Kannada	99	32	67	_	_	_	10	20	_	36	_	99	_	_	_
2	Haliyal	U.Kannada	458	157	293	_	6	2	90	80	_	132	_	437	_	_	_
3	Mundgod	U.Kannada	89	53	36	_	_	_	5	45	26	19	13	89	2	1	2
4	Sirsi	U.Kannada	9	3	6	_	_	_	1	3	_	1	_	9	_	_	_
5	Supa	U.Kannada	7	4	3	_	_	_	_	3	_	_	_	7	_	_	_
6	Yellapur	U.Kannada	377	102	269 (3Jita)	1	1, 1 Beggar	3	69	55	10	85	6	375	2	1	_
7	Kalghatgi	Dharwad	34 (+14)	12	20	1	_	1	3	12	_	_	_	33	_	_	_
8	Khanapur	Belgaum	14	1	10	_	2	1	2	_	_	_	_	12	_	_	_
	Total		1087	364	704	2	9	7	180	218	36	273	19	1061	4	2	2
			(+14)	(33.5%)	(64.8%)	(.2%)	+1 beggar	.6%									
							(0.8%) + 1%)										

A Group of Siddi Youth

A Group of Siddi Men

labourers. It can be anywhere between Rs.200/- to Rs.600/- per year, depending on the age and capacity of the boy. The boy stays on the farm of the landlord and has to be available for work on the farm or in the house at any time during day and night. He does not get any weekly or even yearly holiday.

There is another type of bonded labour where the entire family has to work for a master for the entire year or more. An example of this type can be given from the case of a Siddi family in Mundgod taluka. The family is given 2 acres of land by its landlord. But it has to depend on the landlord for bullocks and for seed. When there is nothing to eat, the landlord generally gives food grains to the family. But the family has to make good for the favours received by working on the landlord's farm year in and year out. The family seems to be constantly in debt to the landlord and therefore has to work perpetually for the landlord without being rewarded for its labour. During the monsoon season, they take grain on credit from the landlord for their maintenance, in the hope of returning their debts after the harvest. In 1983, the crop was bad and they could not recover even the costs incurred, leave alone gaining an excess to pay back the grains taken by them on credit. Thus the debts go on mounting without any possibility of the debtor breaking free from the clutches of the landlord. As a result the entire family is in perpetual bondage. Such cases are by no means uncommon.

2) Farmers: [38]

Families who live by actual cultivation number 544. Out of these, 364 families have cultivation as a major source of living. For the remaining 180 families, cultivation is only a minor source of income.

The holdings of 544 farmers are categorised into four types:- a) own lands b) encroached lands c) lands taken on lease and d) lands given on lease. If a person has more than one of the above mentioned

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[38] See Table 8: Particulars about Siddi Farmers, p.27; also Annexure-4: Settlementwise Tables on Farmers – pp.165-167

types of holding, the holdings are counted separately for the purpose of the present study. The total number of such holdings comes to 580.[39]

Out of the 580 holdings, 329 are owned by the Siddi farmers. The total acres owned are 1435-08 making an average of 4-16 acres. There are 203 encroached holdings with a total of 575-00 acres. There are only a few tenants. Only 34 farmers have taken a total of 122-20 acres on lease. Almost all these tenancies are of the share-cropping type. Only 14 farmers have given their lands, totaling 57-30 acres, to others on lease of different types due to various reasons.

The different types of tenancies found in the region are a) *samapalu* b) *khanda* c) *lavani* and d) *hangami lavani*. Except for *hangami lavani*, the original owner of the land is a local farmer or a landlord. The land cultivated under *hangami lavani* belongs to the forest department.

a) *Samapalu*: This means share cropping. There are different variations of this. Usually it implies that a tenant takes some land for cultivation from a landlord / farmer for a year or more. The tenant has to supply labour and bullocks. All costs of manure and seed are shared equally. The costs of operation like weeding, harvesting and threshing are also divided equally.

After separation of the grains for seeds, the produce is divided equally between the tenant and the landlord. The main advantage for the tenant is that, during monsoons, he can take food grains on credit without interest from his landlord and give it back after the harvest.

***b) Khanda*:** The tenant agrees to cultivate a certain amount of land

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[39] The total number of farmers is 544 and that of their holdings is 580. The difference of 36 is explained this way: Out of the 544 farmers, for 12 farmers of Gunjavathi in Mundgod, we had no information regarding the type and size of their holdings. This means, we have information for only 532 farmers. Out of the total of 580 holdings, 8 holdings of 8 farmers were left fallow. This means, in calculating the source of income, these 8 farmers were not considered to derive their income, whether in a major or a minor way, from agriculture. Hence, they are not considered as farmers, though they have lands with them. Leaving out these 8 holdings, we are left with 572 holdings to be accounted for by 532 farmers. The farmers have an excess of 40 holdings. 38 farmers have two types of holdings each and one farmer has three types of holdings, altogether giving a total of 40 extra holdings.

TABLE - 8

PARTICULARS ABOUT SIDDI FARMERS IN KARNATAKA

Sl. No.	Taluka	Dist.	Own Land (a)		Encroached Land (b)		Land taken on lease (c)		Land given on lease (d)		Ramarks
			Fam	Acres	Fams.	Acs.	Fam.	Acs.	Fams.	Acs.	
1	2	3	4		5		6		7		8
1	Ankola	U.Kannada	33	119-00	12	33-00	_	_	_	_	One has a & b 2 do not cultivate lards (1a & 1b)
2	Haliyal	U.Kannada	197	900-06	49	162-00	17	59-00	9	46-30	12 have a & b; 4 (3a & 1b), have c; 7 (6a & 1b), have d; 1 has a, b & c
3	Mundgod	U.Kannada	26	150-22	25	87-20	7	30-20	3	9-00	2 have a & b; 4 have b & c; 3 have d
4	Sirsi	U.Kannada	1	4-00	3	5-00					6 croachers do not cultivate n data for 12 farmers.
5	Supa	U.Kannada	1	5-00	_	_	3	10-00			
6	Yellapur	U.Kannada	55	203-00	114	287-00	5	19-00			3 have b & c
7	Kalghatgi	Dharwad	14	49-00	_	_	1	1-00	2	2-00	2 have d.
8	Khanapur	Belgaum	2	4-20	_	_	1	3-00			
	Total		329	1435-08	203	575-00	34	122-20	14	57-30	15 have a & b; 3 have a & c; 8 have b &
				4-16		2-32		3-24		4-04	11 have a & d; 1 have b & d; 1 have a, b
											8 have left land fallow (all these make
											extra entries). No data for 12 farmers.

for a number of years. The entire responsibility for cultivation is on the tenant. After the harvest, he has only to make the yearly payments, the amount being decided upon before making the agreement.

***c) Lavani*:** The responsibility for cultivation is entirely that of the tenant. The tenant makes a contract to cultivate a certain amount of land for a year or more. He has to hand over the agreed amount of payments soon after entering into the contract.

***d) Hangami Lavani*:** The forest department earmarks certain open patches of land for cultivation. On the payment of yearly taxes, they can be cultivated. After a stipulated period, the 'tenant' can 'buy' up the land from the forest department.

Table: 9

Type of Farmers	Total of Farmers	Total number of Acres owned Acres – *Guntes**
Small	115	176-24
(Less than 2-5)	128	509-36
Marginal 2-5 to 5-00		
(Others Above 5-00)	86	748-28
Total	329	1525-08

* One acre equals 40 *guntes*

Out of the 329 families (33% of the total families) who have own lands, a majority (74.7%) are small and marginal farmers.[40]

One of the great desires of a Siddi is to own a bit of land and a pair of bullocks. But this dream is not easy to realise. There are cases where farmers have left their lands fallow because they could not purchase new bullocks when the old ones died because of some sickness. Even the loans under the Integrated Rural Development Programme (IRDP) of Government of India seem to benefit the

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[40] The small farmers are those who have lands below 2-20 acres. The marginal farmers are those who have lands between 2-20 and 5-00 acres. See Table 9, p. 28.

marginal farmers very little. As a rule the applications of agricultural labourers for the purchase of bullocks are abruptly turned down on a pretended claim of love for forests, as these farmers will be cultivating encroached lands, though the scheme of IRDP loans is clear about its policy of granting loans to any agricultural labourer or small and marginal farmer without even requiring any security against the loans from the beneficiaries.

The average size of lands owned by 321 families comes to 4 acres and 16 guntes. But cultivating even 5 acres is not sufficient to meet the basic needs of an average family. Except on the Western Ghats, the pattern of cultivation is dry cultivation, depending solely on the rains. This means only one crop of paddy is grown in a year. Rarely have there been instances of a second crop of pulses raised soon after the first. Sugarcane is also grown occasionally. In Ankola, Sirsi and a part of Yellapur region, the method of cultivation is wet cultivation through transplanting. Though yield per crop is more than that in dry cultivation, there is no possibility of raising more than one crop. But, in this region, the Siddis possess areca nut gardens also.

3) Forests and the Siddis:

While speaking about the economic pursuits of the Siddis in Karnataka, the role of the forests requires a separate mention. The forest is a part and parcel of the life of the Siddis. After running away from Goa or from the neighbouring kingdoms of the native rulers, or after being released from their bondage, all of them made forests their home land. In many villages, it appears to be the case that they were the original settlers. They braved the beasts and deadly malaria and made headway into dense forests, selected convenient spots to erect houses, cleared patches of land and started cultivation. Only when there was some habitation, did people from other communities appear on the scene and that too in very recent times. But in many cases, the late comers have thrived better and have become dominant in terms of the amount of lands they posses, which they have acquired not just through their hard labour but mainly

through cunning. The Siddis, by and large, continue to be small farmers and agricultural labourers.

There are many instances, where the original Siddi settlers have lost their lands to the late comers, the Havyak Brahmins in Ankola, Sirsi, and Yellapur area and the Lingayats and Marathas in Haliyal and Mundgod area. A member of the All Karnataka Siddi Development Association (AKSDA), during one of its meetings, said, "We clear forests and cultivate. Then for some requirement or the other, we take a loan from a Havyak. It usually happens that we cannot return the loan at the stipulated time. Then we are asked to mortgage our land. We cannot redeem it as the enormous interest money accrued keeps on mounting year after year. Finally we are forced to part with our land." On inquiring with quite a few Siddis present for the meeting, I found that this case is not an exception.[41]

The forest is a source of livelihood for the Siddis in many respects. Of the 544 farmers, only 329 have own lands. 203 farmers cultivate 575 acres of land encroached from the forests.

The Siddis go for wage labour to the forest department. Here they take up the strenuous work of clearing forests, stacking wood, loading trucks with wood and planting trees in forests.

Honey extraction provides a subsidiary income for many families. Very rarely do Siddis sign contracts or receive authorisation from contractors to extract honey. Therefore they have to collect honey stealthily. The main months for honey collection are May – June and October – November. The honey collected is sold to local *sahukars* for about 1/3 of the price that is current in the markets of Yellapur, Mundgod and Karwar.

The main dependence on forest is in terms of collection of firewood and of poles and bamboos for housing, fencing and other household purposes. Siddis are occasionally found to prepare baskets out of bamboos and mats out of the leaves of a shrub. Though canes

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[41] Tracking the history of the land acquisitions of the Siddis holds out the promise of being a revealing study in itself.

are found abundantly, especially in the forests of Ankola, the Siddis have not taken to the making of cane ware. The main reason for this is the forest policy which benefits factory owners and rich contractors and not the dwellers in the forest. Promoting household industries like basket making, mat weaving, preparing cane-ware and bee keeping will help substantially to raise the standard of life of the Siddis.

The forest also provides scope for hunting and fishing. Wild bears, deer, *ghorpad* (a variety of big lizards)s, rabbits, ant-eaters and other animals are hunted especially during the monsoon and the harvest seasons when they come to invade the cultivated fields. Fishing is not taken up by anybody as a main source of livelihood. But at the beginning of the rainy season and in summer, when lakes and streams run dry, the Siddis along with other local people resort to sporadic fishing.

A few better off farmers also have subsidiary incomes through milch cattle. To provide fodder for these milch cattle, the farmers depend mostly on the forests. Out of 1087 families, only 273 families have cows or she-buffaloes. The total number of cows possessed by 265 Siddi families is 958 and that of she-buffaloes by 133 families is 242. Only rarely do we find cases of Siddis having big herds of cows and buffaloes. There is only one Siddi farmer in Yellapura taluka who has a herd of 50 she-buffaloes.

10. Political Organisation:

There is no overall organisation covering all the Siddis of Karnataka, not even a common platform for the Siddis belonging to different religions.[42] The Siddis can be said to posses a segmentary type of political organisation with egalitarian relations predominating. This type of social / political organisation is again typical of primitive tribes. The main examples are the Nuer and Dinka of Sudan and the Tallensi of Gold Coast.

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[42] Recently on 4-6-1984, at the instance of the Secretary of Rural Welfare Trust (Ruwet), Dandeli, and some other well-wishers of the Siddi community, including the author, AKSDA was formed. Its main purpose was to bring together all the Siddis of Karnataka and work towards their integral development.

The Siddis are divided into settlements. For certain common purposes and for the defense of certain mores, a settlement forms the ultimate unit of authority and arbitration. Each settlement is independent of the other. As has been already noted, the Siddi settlements are of two types – the one consisting of dispersed homesteads, found in Sirsi, Ankola and a part of Yellapur, and the other consisting of houses aligned together on the two sides of a street found in other ares. Apart from these two main types of settlements, we find Siddi families in small numbers of anywhere from one to five. They do not, usually, constitute a separate settlement from that of the main village to which they belong. Hence there is no specific organisation for this small number of the Siddi families forming a part of the main village.

Each settlement has a few hereditary or elected leaders. In some areas they may be five, called *pancharu*, literally the five. In others, their number is not fixed, but less than five. They are simply called *jante*, literally the elders.

The important leaders are *budvont* or headman, *kolkar* or orderly and *khajandar* or treasurer. The term of office of *budvont* is hereditary. He represents the settlement to the outsiders and has a prominent role inside the settlement. His main task is to take a leading role in the settlement of disputes, mostly concerning marriages. These disputes may be between the members of his own settlement or between a member of his settlement and that of another. In Ankola area, where group-hunting expeditions are carried out involving all the members of a settlement, the *budvont* takes a prominent role. Except for this instance, economic pursuits are usually the concern of a family and not of the settlement.

In the Haliyal area, especially, the settlement forms a cohesive unit displaying unity between different families within the settlement and also the smooth functioning of the leadership. But in many places, lack of concern for common pursuits, infighting and bickering seem to be the rule. A similar tendency was noticed among the Gujarat Siddis where a state of anomie seemed to prevail within communities with endless factionalism and mutual bickering.[43] The reason for

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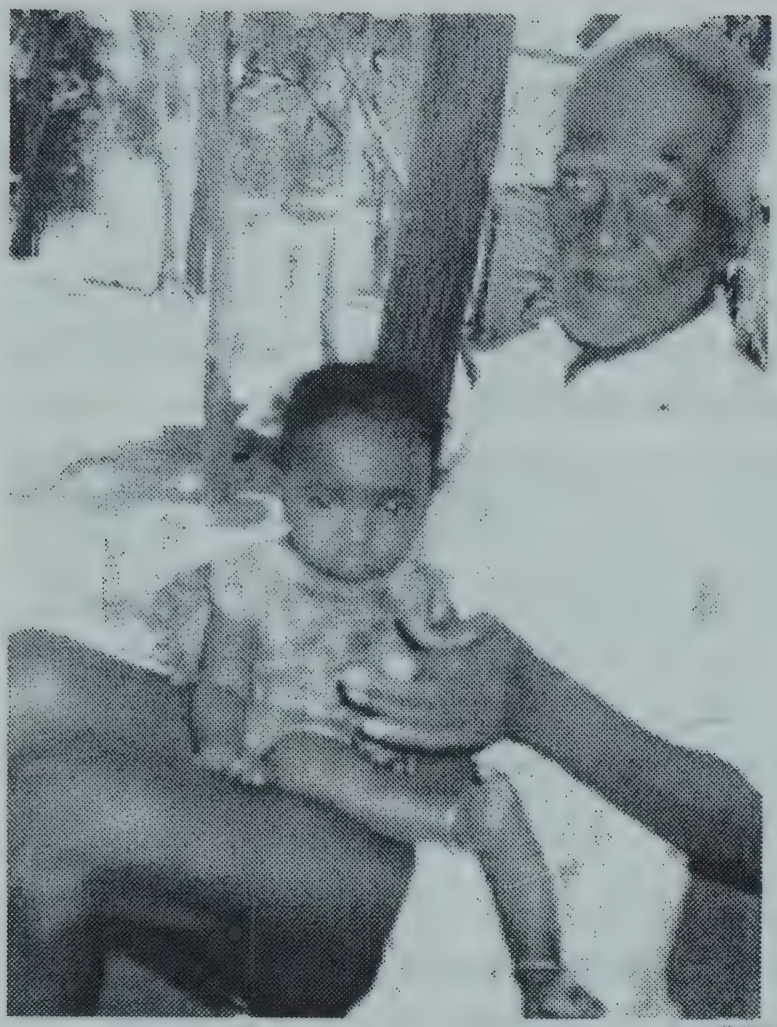
[43] Cf. *Siddis of Gujarat*, p.35

anomie was sought in the fact that the Siddis brought as slaves to Gujarat formed a distinct ethnic race. When they migrated in batches and settled in different social and cultural settings, they absorbed, in various degrees, the different local cultures, thus not retaining any strong cultural moorings of their own. Further, infighting and mutual bickering are a pattern of life among the poor and the marginalised, not only in India but also in Latin and Meso Americas.

If the *budvont* has a decisive role to play in deciding common issues and settling disputes, the *kolkar* acts as an orderly. He has to send announcements to families within the settlement for community meetings when a common issue has to be dealt with or when a dispute has to be settled. He does this at the instance of his *budvont*. The *khajandar* has to collect fines and contributions to the common fund, if there is one. The fines collected, while settling disputes, are used for the expenses of the parties of the leaders and of people.

The offices do not carry monetary rewards. But they, especially the office of *budvont*, carry a lot of prestige. In one settlement, the term of *budvont* was agreed upon to be for a period of two years and a new one was chosen in place of the old one. But, before the term of the newly elected *budvont* expired, he wanted to give up his office as he was moving to another place temporarily in search of land for cultivation. When electing another *budvont*, the earlier *budvont*'s name was also proposed for consideration, but many people reacted sharply, saying since he had been a *budvont* earlier only an office greater than that of *budvont* was fit for him, meaning it will be below his dignity to ask him to take up the leadership again.

The leaders of a settlement do not carry out their offices by issuing commands. Their roles are accepted as those which co-ordinate and safeguard the interests of the community. But the members of a settlement are expected to obey them. Otherwise they may be deprived of the privileges of belonging to that community. Paying a fine can rectify a breach in this respect.



An elderly Siddi taking care of his grand child

A Siddi child

11. Status of Siddis:

There are no hierarchical divisions or groups among the Siddis. Neither do they have broader categories like the caste-*varna* model of the Hindu caste system. But the dominant higher caste people in the locality assign them an inferior place in their ranking of people. The Bombay Gazetteer[44] mentions that the Maratha Siddis rank next to Chaudris, Arers, Kunbis and fishermen, but above Mhars and other impure classes. Palakshappa has noticed that Marathas claim superiority over the Siddis but the Siddis do not accept this; that Bandhis claim superiority over the Siddis but other people place the Siddis above Bandhis; that the Siddis dine with the Marathas , Bandhis, Kumarpaiks and practice hypergamy with them.[45] As a rule, the Siddis look upon the untouchables and other marginalised groups with contempt and consider themselves superior to them. But the Siddis in Mundgod and Haliyal area consider themselves equal to the Marathas. In Ankola and Yellapur area, the Siddi servants have free access to the houses of the *Havyak* Brahmins. They also dine inside their houses.[46]

By and large, the local people regard all the Siddis with contempt. They have a low opinion about their habits and life. There is a common saying among the non-Siddis, "Siddi *ka bara buddhi,*" meaning a Siddi cannot be trusted or relied upon as he changes his mind with every suggestion that comes from different people. The negative image of the Siddis among the high caste Hindus is due mainly to their racial traits and the subhuman standard of their living conditions.

Another negative image prevalent among the non-Siddis is that they are lazy and carefree; that they do not bother to work if they have some cash in hand; and that they do not worry about their future.

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[44] Cf. Vol.15, Part I, p.398

[45] Cf. Palakshappa, p. cit., p.14

[46] The question of whether these practices can be taken as signs of equality between the Siddis and *Havyak* Brahmins or at least of humane treatment meted out to the Siddis by the Brahmins and lack of "untouchable feeling" on the part of *Havyak* Brahmins or whether they are the results of necessity because the Siddis are the only servants in their houses doing menial jobs, must be gone into at a deeper level before a conclusive answer can be given.

One local *sahukar* told me that the Siddis feel they are *maharajas* if they have twenty rupees in hand. But this is a stereotype about the marginalised and the poor, found among the dominant groups in any region. On the part of the Siddis, they are hard workers and are sought after for the more strenuous kinds of jobs. For the Siddis, like for most of the other tribal groups in India, providing for the future is not an important concern in life. The present matters, and they make merry when they have the means. They usually say, "We enjoy ourseleves when we do not have."

The negative image regarding Siddis applies to all the sub-groups, irrespective of their religion, whether Hindus, Muslims or Christians. Regarding the Muslim Siddis in Gujarat, it is reported that the other Muslim communities, except Momins and Minas, consider them to be low, filthy and quarrelsome and do not interdine or have any social intercourse with them.[47] The Muslim Siddis in Mundgod, Haliyal and Kalghatgi area live together with other Muslim people. There is no interdining or intermarriage between them. Yet there are cases of Siddi men marrying non-Siddi Muslim girls. However, there is no case so far of a non-Siddi Muslim man marrying a Siddi woman. The Christian Siddis are not looked upon with that much of contempt by their non-Siddi co-religionists in Haliyal, Yellapur and Mundgod. But a first reaction of disgust is a 'natural' feeling on meeting them and there is no social intercourse between the Siddis and non- Siddi Christians.

We do not find any subsection or subgroup among the Siddis of Karnataka. But in Gujarat, three divisions are noticed – *Simali, Tai and Swahili.* There is no interdining or intermarriage between the first and the second and between the first and the third groups.[48]

Enthoven mentions two divisions among the Muslim Siddis of the then Bombay presidency – *Wilaitis* (the new-comer) and the *Muwallads* (the countryman). These also do not seem to intermarry.[49]

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[47] Cf. *Siddis of Gujarat,* p.35

[48] Cf. *Siddis of Gujarat,* p.34

[49] Cf. Enthoven, op. cit., p.331

In Karnataka, the three religious groups – Hindus, Muslims and Christians, as a rule, form separate endogamous groups and, by and large, have no social relation with each other. They do not intermarry nor interdine. Exceptions to this pattern are found in the border region in Yallapur where the western slopes and eastern plateaus of the Ghat meet. Here where both Christian and Hindu Siddis are found, there are still interactions between the two groups. The two also intermarry and interdine. But usually the girls from the Christian group are married by the Hindu male Siddis and not the other way about. It was noticed that four Christian Siddi girls were married by Hindu Siddi men, in the Yellapur-Ankola area. This phenomenon raises a lot of questions regarding the relationship between the two groups. Some attempt has been made to answer the possible relationship between the two groups while dealing with the aspect of their language.[50] The question is taken up further in the following section on religion.[51]

12. Family and Kinship :[52]

In the absence of an overall social or political organisation covering all Siddis or even the Siddis of a particular religion, family and settlement form the two important units of social organisation.

The unit of settlement has significance only in terms of maintaining harmony and settling disputes within a territorially and 'temporally' limited community. Besides, the economic pursuits are hardly the concern of a settlement leadership. It is family that to an extent breaks down the spatial and temporal barriers between the Siddis. It is the basic unit of social organisation where most of the concerns of one's life are taken care of. It is the unit through which wider social relationships beyond the settlement are reckoned with. The family also has wider temporal connotations. A family includes not just the living members but also the dead ancestors. To them offerings of food and light are made in the family in grateful

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[50] See above pp. 15-18

[51] See below pp. 42-45

[52] See Table 10: Particulars of Families, p. 40 ; also Annexure-4: Settlementwise Tables on Families: pp.168-170.

remembrance and prayerful supplication on every ceremonial occasion and once a year exclusively, either during *Navarathri* or *Holi* festival. Apart from the bonds of kinship relationships, family forms the ultimate unit, taking care of economic aspects of life and guiding the economic pursuits of its members.

The Siddis trace their descent along the male line. A majority of the families are nuclear. Out of the total 1067 families traced so far 835, i.e., 76.8% are nuclear. Only 252, i.e., 23.2%, are extended families. Usually married sons form new households. Only one son remains with his aging parents. Married sons continue to be together mostly if the parents are still alive. There are 109 families which are extended laterally and vertically and another 122 families which are extended vertically. Only 22 families are extended laterally, i.e., families of brothers with no parents living. This means that there are very few true joint families among the Siddis.

The head of a family is usually the oldest male, the father of a nuclear family, the grand father in a vertically extended family or the eldest brother in a laterally extended family. Only in the case of widows in nuclear families is the head a woman.

There is a strong sense of male superiority among the Siddis. Men are considered to have a superior status over women. The husband has an ultimate and even arbitrary authority over the wife. Only the head of a family may decide issues in the family and take part in the meetings of the settlement. The women, excepting those who are heads of families, have no voice in those meetings and cannot take part in them either. They are considered to have no ability or capacity to deliberate and decide on various issues affecting their life.

But within family circles, the woman plays an important role. Besides working and taking care of children and other members of the family, she is usually consulted in the economic pursuits of the family, especially if it is a nuclear one. She also has an important share in the maintenance of the family.

'Elders' have a respected place in the family. They are respected

like the leaders in a settlement. Both the groups are called by the same term, '*jante*' (singular – *janto*). This is also the term used by a wife to refer to her husband when speaking to an outsider. The term, further, refers to the elders who are dead. It carries with it a sense of awe, respect and obedience.

The house of ancestors has a significant place in the affections and rituals of the Siddis. It is either called *birad* (literally, a dwelling or a house) or *dev ghar* (literally, a divine house).[53]

Division of household property like land, cattle, poultry, utensils and implements, is made on an equal basis between agnates. The division may take place when a father dies or when brothers separate. Palakshappa mentions that a widow has no right over the land of her dead husband.[54]

Kinship:

Beyond the family, the two lineages from mother's and father's sides have a certain significance in the life of the Siddis. Palakshappa has noticed four types of kinship terminologies – a) *maneyavaru* i.e., literally, members of a family including ego, his parents and brothers and his own and brothers' children and the dead ancestors. b) *bandhugalu*, i.e., all recognised paternal kin; c) *balagadavaru*, i.e., all recognised maternal kin; and d) *nentaru*, i.e., the newly contracted affinal relations. The last mentioned category in course of time will become the third type, i.e., *balagadavaru.*[55] Usually the paternal kin are the members of the same settlement except in cases where brothers or sons have migrated to different places in search of better means of livelihood. Hence the paternal kin usually come together while takingup economic pursuits especially cultivation. To seek financial help from maternal kin is considered belittling.[56]

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[53] Here divine signifies something special and not necessarily referring to a God. The distinction Palakshappa gives between *ghar* as an ancestral home and *birad* as a new house (Cf. Palakshappa, op. cit., pp.21-24) does not seem to be consciously maintained by the Siddis.

[54] Cf. Palakshappa, op. cit., pp.26-28

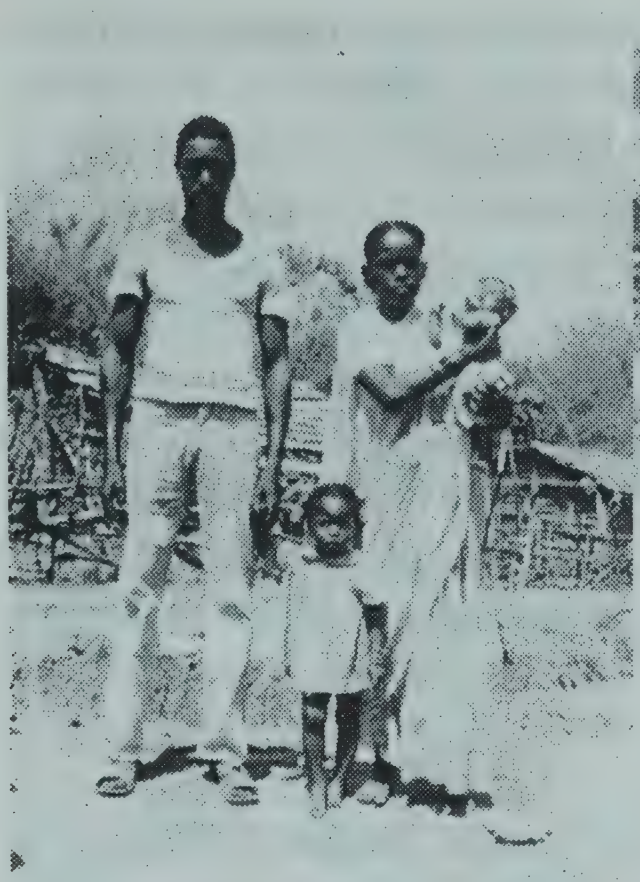
[55] Cf. Palakshappa, op. cit., pp.33-42. These kinship terms are rather those in vogue among the Kannada speaking ominant communities in the region and not necessarily those used by the Siddis in Karnataka, because the mother-tongue of the non-Muslim Siddis is Konkani.

[56] Cf. ibid.

TABLE - 10

PARTICULARS OF FAMILIES OF SIDDIS IN KARNATAKA

Sl	Taluka	Dist.	Total families	Total	Full	Nuclears Families						Extended Families		
						Only Couple	One Spouse dead	Only one	Orphans	Poly-gyny	Total	ex. Fams.	Laterally ex.fams	Vertly. & Lat. ex. Fams
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Ankola	U.Kannada	99	67	51	7	6	1	2	(1)	32	14	8	15
2	Haliyal	U.Kannada	458	340	216	38	47	39	_	(3)	118	52	12	54
3	Mundgod	U.Kannada	89	66	55	5	6	_	_	(6)	23	15	3	5
4	Sirsi	U.Kannada	9	7	6	_	1	_	_	_	2	1	_	1
5	Supa	U.Kannada	7	5	5	_	_	_	_	_	2	2	_	_
6	Yellapur	U.Kannada	377	316	224	39	34	18	1	-4	61	29	4	28
7	Kalghatgi	Dharwad	34 (+14)	21	12	2	3	4	_	_	13	7	_	6
8	Khanapur	Belgaum	14	13	7	1	2	3	_	_	1	1	_	_
	Total		1087	835	576	92	99	65	3	(14)	252	121	22	109
			(+14)	(76.8%)							(23.2%)			



A Siddi family

A Siddi Child

A Siddi extended family

Beside the economic domain, paternal and maternal kin have different significances in the realm of marriage and rituals. No marital relationships are possible within the recognised paternal kinship circle.

The paternal kin assist in making arrangements for all ceremonies and rituals. When death occurs, it is supposed to pollute the paternal kin and not the maternal ones. There is no prohibitory sanction for marriage among maternal kin except when it comes to parallel cousins. In many rituals, the presence of the maternal uncle is essential and he performs an important role on those occasions especially those performed after the birth of a child and at the time of marriage.

13. Religion: [57]

Religion-wise, out of the 1087 Siddis families in Karnataka, 268 or 26.5% are Hindus, 344 or 31.6% are Muslims and 455 or 41.9% are Catholics. Of the three groups, strong religious identity is witnessed among the Muslim Siddis. They are Sunnis of Hanafi school. They are very particular that they be called Muslim Siddis and not just Siddis while, in some rare cases, they would not like to be called Siddis at all.[58] On the other hand, the Christian and the Hindu Siddis do not hesitate to add 'Siddi' at the end of their entire name.[59]

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[57] Cf. Table 1: Population Figures, p.3.

[58] The two settlements, which refused to collaborate in giving full information about them, in one 14 families out of the 20 and, in another, a majority of the 20 families, happen to be Muslim Siddis. I have heard from the members of one of those settlements that they would not like to be called Siddis but rather Mussalmans. They think it is a disgrace if they are put in any other category than that of Muslim. I was talking to a Muslim Siddi lady. She was going to another settlement where there were only Muslim Siddis. I enquired with her about the Siddis in that settlement. She at first denied that there were Siddis in that village and said that they were all Muslims. But later she understood what I was referring to and started telling me about the Siddis in that village. See also Palakshappa, op. cit., p.15

[59] There is a tendency among some Christian Siddis to delete 'Siddi' and take up some Portuguese surname like Fernandes or Dias at the end of their name. This is mainly because they feel 'Siddi' signifies a low status and is a word of contempt. They want to be on par with other Christians in the locality. One Christian Siddi leader in fact voiced unhappiness in the second meeting of AKSDA at having to add 'Siddi' after their names. On hearing from me that 'Siddi' does not mean a term of abuse and contempt but rather that it is a corrupt form of the term 'Sayyed' meaning *sahib*, a respected person and that there were Siddis who ruled an island called Janjira, along the Western Coast near Kolaba, he was pleased.

Palakshappa has recorded the claim of some Muslim Siddis that they are not converts like the other Siddis but Muslims right from the beginning.[60] But I have come across quite a few cases where Muslim Siddis or their ancestors were Catholics and became Muslims because of the strict Church law of monogamy. Some Siddis also say that the Muslim Siddis were originally Catholics, but became Muslims owing to Islam's toleration of polygamy. But these cases seem to be very few and, generally, the Muslim Siddis do not seem to have been converted from another faith.

Regarding the Christian and the Hindu Siddis, it is most probable that they formed one stock or group or at least had a common past in Goa.[61] It was a normal procedure in the Portuguese slave trade to baptise the slaves of Negroid descent on African coasts just before they embarked on ships to be sold in India, West Indies or the Americas.[62] When they came to live in the forests of Karnataka, some of them came to consider themselves Hindus after having lived for generations in areas inhabited by Hindus.[63]

The Hindu Siddis are found mainly in areas where the settlement consists of dispersed homesteads and the Christian and the Muslim Siddis, by and large, live in settlements set up in a compact area. In these settlements, we notice 'a sense of community' and a smooth functioning of the settlement leadership. Living in a compact group or community, it was easier for them, to preserve their faith in spite of the neglect for centuries on the part of the Church or the mullahs to look after their spiritual needs. This was so because religious faith forms one of the concerns of the settlement leadership and is best preserved in a community setting.

In settlements consisting of dispersed homesteads, the individual families easily came under the influence of rituals and religious practices of the Hindu dominant group in the area and having gradually picked up Hindu rituals, rites and ceremonies, over a period

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[60] Cf. Palakshappa, op. cit., p.15

[61] See above pp. 13-16

[62] See above, p.14 and below p. 80

[63] Palakshappa, op. cit., p.16

of time, they came to consider themselves Hindus. But regarding their mother tongue, there is no difference between the Konkani spoken by the two groups.[64] Quite a few Hindu Siddis still retain Christian names like *Tamasya* (Thomas) *Santhan* (St.Anne) and *Parshya* (Francis). Many of them used to bury their dead till the recent past, say about 20 years back. Nowadays cremation is the accepted practice.

But whatever may be the religion the Siddis profess, they do not appear to be zealous regarding the observances of prescribed religious practices. Enthoven had noted that the Muslim Siddis were not religious.[65] The Gujarat Siddis, most of whom are Muslims, do not seem to perform the daily *namaz* or attend the congregational prayer on Fridays or observe fast in the month of *Ramzan.*[66] The 1931 Census of India notes that the Christian Siddis are not zealous in their observances of the tenets of faith.[67] Even at present, their adherence to Christianity is merely a matter of formalities such as getting a child baptised or a couple married according to the prescriptions of the Church.

The above noted observances are made on the basis of performance of certain formal religious practices. But in their zeal and attitude, all the three groups display a strong religious commitment. The Muslim Siddis would like to be considered Muslims first and only then Siddis. The Catholic Siddis have devotion to Jesus, Mary and the Cross. These are invoked in all their rituals and important activities. Their dances and songs begin with an invocation of the formula for making the sign of the cross.

But whatever may be the difference in formal religious affiliation, all the Siddis show strong beliefs in animism and ancestral spirits, the typical religious attitudes of a tribal group. They have a strong belief in ghosts and good and evil spirits. General prosperity

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[64] See above, pp.15-18.

[65] Enthoven, op. cit., p.332

[66] Cf. *Siddis of Gujarat,* p.25

[67] Vol.3, part 1, p.378 as quoted in *Siddis of Gujarat,* p.24

and good health are attributed to the benevolence of supernatural spirits. Diseases, especially the mental imbalances, are commonly attributed to evil spirits. The phenomenon of being affected by an evil spirit is called '*gali hodeyuvudu,*' literally 'struck by wind'. The term 'wind' can refer to a malevolent spirit or usually the unquenched spirit of a dead person roaming in forests and unfrequented places. These spirits are appeased by charms and sacrifices offered by 'god-men.'

Contagious diseases are attributed to the wrath of popular village deities like *Maramma* or *Durga Devi.* When these diseases break out, offering of flowers and fowls are made to the deity. A miniature statue of the deity is placed or seated on a toy cart. Each family makes an offering of incense and a handful of various food items placed in an old winnowing pan. A fowl is sacrificed and blood poured in front of the deity by a god-man. The deity is then ceremonially led out of the boundary of the village and kept there with the food items. All these beliefs and practices are also found among the agricultural and low caste people in the region.

The ancestors are worshipped in a special way. After the death of an adult person in the family, his spirit is appeased by various offerings of food at different set times especially on the third, the twelfth and the anniversary days. The ancestors, in general, are also worshipped once a year. Among the Hindus Siddis, who still retain elaborate rituals for ancestor worship, an unhusked coconut represents the spirits of all the ancestors and it is worshipped during the *Navaratri* or the *Holi* festival.[68]

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[68] Palakshappa makes the following observation about ancestor worship of Siddis: "Siddis worship the spirit of their dead parents. These spirits are benevolent and guard the members of a family against outside dangers (by residing in the house whereas the Hindus do not invoke the spirits of the dead to come back and reside in the house). They believe that the spirits maintain constant communication with living members of the family. They appear in dreams and on occasions they come upon some one in the house and speak out their wishes or point out any failures on the part of the living members. Even the living members may inquire of the dead as to their failure. Certain disturbances in the house such as illness or premature death, the living believe are due to the neglect of the spirits of the dead." Palakshappa, op. cit., pp.72-74

14. Life Cycle Rituals:

Certain crucial events in the life cycle of a person in any community are accompanied by special rites. The Siddis of Karnataka also have elaborate rituals at various important phases of the life of an individual from the stage of being a foetus in the womb till his/her death. The different major religions have their different prescriptions marking the major 'transitions' in the life of an individual. The Siddis seem to dovetail these prescriptions with a host of other rites and rituals which bring out various values held sacred by the group. At the level of these rites, all the Siddis in Karnataka, irrespective of their religion, seem to manifest a remarkable similarity.

Certain of these rites seem to be found even among the Gujarat Siddis.[69] Further, these rites seem to have been borrowed from the dominant castes in the region. The question of correspondence between the life cycle rituals of the Siddis and that of dominant castes in the region merits further in-depth study than can be attempted here. For the present I confine myself to giving a description of the life cycle rituals as found among the three religious groups of the Siddis.[70]

1) Pregnancy:

Special rituals are performed by all the three groups of Siddis only during the first pregnancy of a married woman. After the completion of the eighth month, either of the parents or a brother of the expectant mother goes to her house in order to escort her back to her maiden home. She is presented by the in-laws with a new saree, usually a green one. A feast is given to the close relatives. And then she is sent to her parents' house. The first delivery always takes place in the woman's parents' house. She is given special foods of her liking. The purpose is to keep her happy and contented.

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[69] Cf. *Siddis of Gujarat*, pp.18-23

[70] Of the three groups, the rituals of the Catholic Siddis are eyewitness accounts and hence are elaborate; of the other two groups, they are gathered from informants selected from respective groups.)

2) Child Birth:

The birth of a child is followed by various rituals on different days. Here the three groups show slight variations.

a) Catholic Siddis: There are mainly two ceremonies after a child's birth. They are *satti* performed on the sixth day and *barso* performed on the twelfth day.

Satti (or *Balntik Hotte Bhorchem* i.e., literally, filling the 'belly' of the newly delivered woman): The mother is seated in the middle of the house and gifts of rice, coconut and some other presents or simply money are placed in the saree near the belly. Then a feast is given to the close relatives.

***Barso*:** The cradling and naming ceremonies take place on this day. The cradle is donated by the child's maternal uncle and is installed by him in a convenient place in his house. Five *muttaides* (married women whose husbands are living) stand around the cradle. The two women standing on the two sides of the cradle take the child in their hands, one at a time and pass it to the other first over the cradle and then below it. While passing the child, one woman asks the other, "To whom does this child belong?" The second woman replies that it belongs to Our Lady and returns the child. Then the same woman passes back the child to the first one with the same question repeated to which she gets a similar answer but this time with the invocation of another epithet of Our Lady. This ritual is repeated five tune and then the child is placed in the cradle. Now every one present places some sugar in its mouth and kisses it. They then rock the cradle to the accompaniment of some songs.

Those who cannot afford to have two celebrations on two different days combine the two on one day either on the sixth or the twelfth.

If a child dies after the performance of the *satti* ceremony, but before the *barso* ceremony, then no *barso* ceremony is performed for the subsequent children. The real name is given during the baptism ceremony performed by the parish priest. He may come to the settlement to give baptism or the child may be taken to the church.

If the child is not baptised before the *barso* ceremony, a name is given all the same, but this is not considered the real name till the child is baptised.

b) Muslim Siddis: After the delivery, the child is given bath in warm water and kept on a cloth spread out on a winnowing pan. Some grains of sugar are placed in the mouth of the child. A *mulla* is also called. He performs *bang namaz* and gives a name to the child by uttering it in the ears of the child. The mother is considered polluted for 40 days.

On the third day, there is a ritual called *panjeri*. Turmeric, *neem* leaves, five betel leaves, jaggery and a lamp are placed at the place where the woman delivered. These are offered in propitiation to *Chatavi Tai*, a folk deity looking after mother and child.

On the sixth day, *satti* ceremony is performed. The mother and the child are bathed. Prayers are recited. Food, consisting of one coconut and five betel leaves, is placed on a winnowing pan and the pan is kept at the place where the woman gave birth to the child. The offering is made to propitiate *Chatavi Tai*. The midwife who assisted the delivery later appropriates the food offering.

After the twelfth day, the mother is permitted to enter the kitchen. But till the completion of the 40 days, she cannot step outside the house. On the morning of the twelfth day, special prayers are offered to the house deity. New clothes are given to the mother and the child. A meal is served to the close relatives. In the evening, the cradling ceremony takes place. The cradle is gifted by the maternal uncle of the child. Five *muttaides* place the child in the cradle to the accompaniment of songs and cheers.

c) Hindu Siddis: The mother is considered impure for twelve days. On the fourth day, some *teertha,* water from a holy river, or *panchgavi*, a mixture of five products got from a cow and prepared by a Brahmin and considered sacred, is brought from a Brahmin's house. Some of it is sprinkled by the maternal uncle of the child on the bodies of the father and the mother of the child. This is to purify the parents of the child. A feast follows.

On the twelfth day, again *teertha* is given to the mother. After that she is considered free of pollution and is allowed to cook. After a festive meal, the father names the child. The parents then display the child to all present and each one bows before the child, takes the child in his or her hands, feeds it with some grains of sugar and gives some gifts. Then five *muttaides* place the child in the cradle. It is the father who fixes the cradle.

3) Rites During Infancy and Childhood:

a) First Cutting of Hair:

i) **Catholic Siddis:** after the sixth month or one year, usually at the time of *Ugadi*, the maternal uncle shaves the head of his nephew or niece. He is gifted with a shawl or a towel. The uncle also gifts a utensil to the child. A feast is given to the close relatives.

ii) **Muslim Siddis - *Bal Katne Karin*:** At the end of the second or the third month, the child is decorated with flowers and is incensed. The maternal uncle removes a few hairs on the head and then a barber completes the job. Or he himself may shave all the hair. He is gifted with a towel or a shawl. The child's hair is removed early because if the child is touched by any menstruating woman before this rite, it is feared that it will fall sick.

iii) **Hindu Siddis:** There is no special role for the maternal uncle. But the first shaving of hair of a child is done ceremonially by a barber who is given a gift and a feast is given to close relatives. This may take place at any time during the first year.

b) ***Khatna or Circumcision:*** This ceremony is performed for only Muslim Siddi boys. This takes place after the tenth year. On the previous day of the ceremony, the boy is bathed, garlanded with flowers by five *muttaides* who also wave incense over him. A feast is given to the close relatives. The following day morning, *khatna* is performed by a *hajam* (barber), not an

ordinary barber but a Muslim barber, who is a specialist in the ceremony. Nowadays doctors too may perform circumcision. The customary charges given to a *hajam* are just Rs.5/- to 10/. But a doctor may charge Rs.100 or above. For fifteen days after the circumcision, the boy is given a special diet. He is not given rice and fish but allowed to eat meat. Usually wheat *chapatis* roasted in ghee are given. On the fifteenth day or when the wound is healed, a special celebration is held. It is called *Utna Ka Din*, i.e., the day of getting up. The boy is made to sit on his father's shoulders and is taken in procession around the settlement. In families that can afford it, a goat is killed for the celebration. At the very least, a meal is served to all the relatives gathered.

c) **Piercing of Ear Lobes of a Child:** This ceremony is performed for the Hindu Siddi children only. This takes place usually after the first year. The piercing is done by a goldsmith. But the maternal uncle oversees the function. If he has means, he gifts the child with a golden earring costing around Rs.200/-.

4) Rites on the Occasion of Attaining Puberty:

Attaining puberty or first menstruation is an occasion for celebration for all the Siddis. For five days after the menstruation, the girl is not allowed to go outside the house. On the sixth day, she is bathed and made to wear a green saree and green bangles by five *muttaides*. She is made to sit in the middle of the house and a ceremony is performed. It is called *Hotte Bhorchenm* or *Mudilu Tumbuvudu*. Coconut, rice, flowers of areca nut tree, and some money are placed in the saree, which is then placed near the girl's belly. A few songs are sung.

Menstruation is considered polluting. Among the Christian Siddis, women do not enter the kitchen nor cook for three days after menstruation. The Muslim Siddi women just take a bath and go about their household duties on the day of menstruation itself.

5) Marriage Ceremonies:

Marriage is the only occasion among the Siddis which is accompanied by elaborate rituals and ceremonies. These bring out the significance and importance of the event for the community and also for the couple marrying.

a) Engagement:

i) **Catholic Siddis:** The Christian Siddis call the occasion *Dud Bhat Jevnk Vechem*, i.e., going to eat rice cooked in milk. Only the boy's parents and some elders go to the girl's house to ask for her hand in marriage to their boy. Formerly the boy did not accompany the parents. The boy saw the bride only in the church at the time of blessing the nuptials. Now for the past ten years or so the boy also accompanies the party and his agreement to marry the girl is considered necessary. On entering the girl's house they are given water to wash and a mat is spread out for them to sit down. They do not sit in the middle of the mat but only at its edge. The girl's parents ask them to sit properly on the mat, but the people from the boy's side evade complying with the request by saying, "We have not come to sit but eat rice and milk" and ask in return, "Are you willing to serve?" If the members of the girls' party are willing to give the girl in marriage to the boy, they answer "Alright. Somewhere it has to be served". If they are unwilling, they say, "We have to ask the girl's grand parents (if they are in some other place), uncles and aunts. We have to take into consideration their opinion also."

When willingness is shown by the appropriate response, sugar is distributed to all. A date for the wedding is fixed. The kind and number of clothes and articles to be given to the bride by the boy's party are also fixed. They may include a saree, a blouse, one *patto* (waistband), and a pair of *todes* (anklet). Sometimes, *patto* is given at the time of the engagement itself.

Idem Ghalunk Vechem (Going to distribute *idem,* i.e., areca nut, betel leaves and sugar):

After the preliminary approval, the groom's party goes to the bride's house to present her with new clothes. Every elder in the settlement is given *idem*. To those who are absent, *idem* is sent afterwards.

A date for the wedding is fixed in consultation with the parish priest and the necessary formalities prescribed by the church are undergone.

ii) **Muslim Siddis:** The Muslim Siddis similarly call the engagement *Meeti Bhat Khane Ka Din* (the day of eating sweet rice). The boy's party, excluding the boy, goes with its *mulla* to the girl's house and decides about the marriage. The boy's party has to give to the bride, usually five sarees and seven blouses.

Formerly the boy's party had to give money to the girl's party according to his status. Now the girl's party gives the boy various gifts like a radio, a watch and a few clothes. The expenses of the feast at each house are met by the respective parties. The date of the wedding is usually four months after the engagement.

iii) **Hindu Siddis:** The boy's party, excluding the boy, goes to the girl's house to ask for her in marriage. If marriage is agreed upon, some areca nuts, betel leaves and sugar are distributed to those who are present. The girl is made to wear the saree given by the boy's party. A meal follows. After the meal, a day for the marriage is fixed. The amount of bride price called *hennina chara* is also fixed. *Hennina chara* is usually Rs.25/-and is given on the marriage day.

b) Marriage Ceremonies:

i) Catholic Siddis:

(1) Ceremony in Church: In earlier times, celebrations in the church would usually precede those at home. For the past 10 to 20 years, however, the marriage ceremony at home

sometimes precedes the one at the church. The reason is that, for the past few years, the church authorities are strict in observing the minimum age for marriage prescribed by Church and the Government. Therefore when a couple wants to get married before the eligible age, marriage ceremonies are performed at home and ratification from the church is sought for later.

The blessing of nuptials usually takes place in the bride's parish church. Before proceeding to the church, the bride and the groom are blessed by the elders in their respective houses. After the nuptials, all go to the bride's house. As the group enters the house, a coconut is broken and juice is extracted from the kernel. This juice is smeared on both the bride and the groom. On the following day, the groom returns to his house with his people.

(2) ***Ghar Bharni* (Filling the House):** On an evening, five or eight or even thirty days after the nuptials in the Church, the people of the settlement gather in the groom's house and erect a pendal. At sunset, the groom and his best man are made to sit in the middle of the pendal. The groom's sister or any female relative breaks a coconut and extracts juice from the kernel. In another plate turmeric powder is mixed in coconut oil. When this paste is ready, all female relatives come and apply it on the groom's body. Only the coconut juice is applied on the best man's forehead in the form of a cross. Both are then given a bath by the women folk. Then a meal is served to everyone present.

The following morning, the groom has to be dressed in special clothes. His wedding costume consists of underclothes, one *dhotar*, one shirt, one *patto,* one *rumal* covering head, and a knife and a lime wrapped in a new white cloth and hung from the left shoulder. These items of clothing are spread before him. His relatives give him some presents. After the meal, the groom is dressed. (He was dressed in the same pattern when going to the church

for nuptials.) After dressing up, he cannot enter his house. When the groom is dressed, the marriage party proceeds to the bride's house.

After reaching the settlement of the bride, the groom and his retinue are made to wait in a separate house. They are given some pieces of onion, jaggery and water to drink.

(3) ***Halad Hadchem*** **(Taking Turmeric to Bride's House):** The groom's party has to bring along with it some portion of the turmeric paste and the coconut juice that were previously applied on the body of the groom. Five *muttaide*s take these to the bride's house. Before they are welcomed inside the house, a singing competition is held between the two parties, the intention being to make the groom's party wait as much as possible.

Then some elderly men put a stop to the competition following which they are told that they owe something to the five women inside the house. They hand over what they have brought. The bride's people then prepare some coconut juice and turmeric paste and mix them with the juice and the paste brought by the groom's party. The women from the groom's party apply them to the bride and come back to join their people. After the female relatives have finished applying the paste and the juice on the bride, she is given a bath.

(4) ***Javali Hadchem*** **(Taking New Clothes to the Bride):** The five *muttaide*s of the groom's party then bring new clothes meant for the bride and hand them over to the bride's people. The bride's people examine the clothes, pass them around and then take them inside the house. The bride is dressed in her own clothes. Over the blouse and the saree, she is made to wear two white shrouds called *valli*, one around her waist and the other around the upper part of the body covering the head. She had been covered in this fashion when she was taken to the church for the nuptials.

(5) **Welcoming Groom's Party:** When the bride is dressed, the groom's party is solemnly received inside the pendal. The maternal uncle of the bride escorts the bride and hands her over to the bridegroom at the entrance of the pendal. Before the party is received inside the pendal, a song competition takes place between the two parties. After the competition, the couple enters the house, kneels down and says some prayers. A meal for all present is the climax of the day.

(6) **Games:** The next day, soon after getting up and finishing the ablutions and breakfast, the newly married couple is made to play various games to make them familiar with each other.

(a) ***Baji Palo*** **(Green Leaves):** A pile of leaves are placed between the couple. The groom divides the pile into five sections with the knife he has been carrying on his left shoulder. Then he points to one section and asks the bride to tell him who owns it. The bride replies saying it belongs to her grandfather. Then the groom asks about the second pile and the bride replies that it belongs to her grandmother. And so on for the remaining three sections. When enquiring about all the five sections is over, the people crowding around put all the sections together and the groom repeats the process. The bride invokes names of another set of relatives. This goes on for five rounds.

(b) ***Supari Khelovnchem*** **(Playing with Areca Nuts):** Ten whole areca nuts are placed in between the couple in two rows of five each. The groom and the bride cover the nuts with their hands. The bride holds her hands as if ready to collect the nuts and the groom holds only his left hand as if to prevent the bride from collecting them. People around hold some rice grains in their hands and shout twice, 'I am about to throw' and throw the grains on the areca nuts. At this, the bride and groom try to collect as many nuts as possible. The one who gets fewer nuts, begs the other to

give him/her, his/her supari. The process is repeated five times.

(c) ***Paise Khelovnchem*** **(Playing with Coins):** If the groom holds a fifty paise coin, the bride holds a twenty paise coin. The groom holds the coin in his left hand and the bride holds her coin in both hands. When the groom is holding his coin in his left hand, the bride has to release it using both her hands, while the other people keep on encouraging her. Next is the turn of the groom to free the coin in the bride's hands. She can use both fists or can transfer the coin from one hand to another or just throw it up in the air.

(d) ***Balli Dharchem*** **(Catching a Creeper):** All people form a circle in an open place holding each other's hands. The bride stands inside the circle and the groom outside. The groom has to catch the bride by breaking the circle.

After all the games are played, a festive meal is served to all. After this, the newly married couple is made to stand in the middle of the pendal and all the elders invoke God's blessings on them. After this, the marriage party goes to groom's house.

(7) Ceremonies in Groom's House: After entering the groom's settlement, the marriage party is made to wait in a separate house and is welcomed with onions, jaggery and water.

When everything is ready in the groom's house, the party is brought in a procession to his house. A number of rituals take place at this time.

(a) ***Deest Kadchi*** **(Removing the Effects of Evil Eye):** Five statuettes and five lamps made out of wheat flour and water prepared by washing burning charcoal and mixed with chilly powder are brought by *muttaide*s and placed in front of the newly married couple which is standing at the entrance of the pendal. The *muttaide*s take, one by one,

the items they have brought and wave them in a semicircle in front of the couple starting from the ground on the side of the groom or the bride and ending on the other side and throw them there.

After this and while bride's party waits at the entrance with the new couple, a song competition between the bride's and groom's party takes place. After a while, the bride's party is received inside.

(b) ***Bhainin Chedun Magchem* (Sister of Groom Requesting his Daughter to be Given to Her Son):** At the main door of the house, the sister of the groom brings a vessel containing rice soaked in turmeric water. She places the vessel in front of the couple and washes the right leg of the brother and the left leg of the sister-in-law together. Then she places rice grains on the toes of both and presses her forehead against the toes five times and remains there holding the toes. The groom asks his sister "Sister why do you hold my feet?" She replies, "To beg the girl (i.e., your daughter for my son)". These questions and answers are repeated five times. Then the people around suggest the groom to consult his father. The groom tells his father that his sister is asking for the girl, i.e., his daughter and asks him whether he can give her to her. To this, the groom's father replies that they can give her a puppy instead. Then the groom repeats the same question to his mother, brothers and other sisters. They in turn reply saying that they can give her a piglet, a kitten and so on. At the end, the groom consults the bride, and the bride gives her assent by saying,

"Jaundi Ganga Gauri,
Dinvyan honji (i.e., honicha) ghari."

Ganga Guari let's agree,
To sister-in-law's house let's give (our daughter).

With this assurance, the sister of the groom releases the toes of her brother and the sister-in law.

(c) ***Musal Ad Karchem*** **(Blocking the Passage with a Rice Pounding Rod):** Just at the entrance of the main room of the house, a *musal* (rice pounding rod) is held by some people horizontally to the ground from inside the door. Ploughing instruments, usually a yoke, are given in the hands of the groom and a buttermilk-churning rod in the hands of the bride. The groom's brother comes forward from inside the house and asks the groom, "Brother, where did you go?" The groom replies saying, "I had gone to plough with twelve pairs of bullocks." Then the brother says, "When I was here why did you go to plough? Give me the implements." Saying this, he snatches the yoke from his brother's hands. Then the groom's sister or his brother's wife asks the bride, "Sister-in-law, where did you go?" To this the bride replies, "I went to churn butter from the curd of the milk of twelve buffaloes." The sister or the sister-in-law says, "When I was here what was the need for you to go to churn? Give me the implements." Saying this she snatches the churning rod from the bride.

Now the newly married couple is allowed inside the main room. They enter and pray before the altar. A feast follows.

(d) **Singing and Dancing:** At night, songs are sung to the accompaniment of the beating of drums. People sing and dance the whole night. The following morning, the bride is dressed in clothes given by the groom. After breakfast, the same games as were played in the bride's house are conducted again. One additional game is *Novriyek Liponvchem*, i.e., hiding the bride. The bride is hidden among women. The groom has to spot her and get her to stand in the middle of the house. This is done five times.

After five days have gone by, the newly married couple goes to the house of the bride's parents and stays there for five days and returns to the groom's house. After spending a month with the husband, the bride goes back without the

groom to her parent's house for a month and, after this, remains with her husband permanently.

ii) **The Muslim Siddis:** On the previous day of the marriage, the ancestors are remembered. An offering of wheat cakes and jaggery is made to them. Some turmeric paste and coconut juice are prepared by five *muttaide*s and applied on the groom.

The next day, the groom and his party go to the girl's village. There they are welcomed with onions, jaggery and drinking water. The groom takes bath and puts on new clothes. Five *muttaide*s tie a necklace to the bride. Then they dine together with the bride. The groom's costume consists of underclothing, a *dhotra,* a shirt, a *rumal* and a sword along with a lime wrapped in white cloth. The groom's clothes are given by the bride's party and the bride's clothes are given by the groom's party.

The marriage takes place according to the rituals followed by other Muslims in the region. The groom's and the girl's father clapsp their right hands with the thumbs held one against the other straight. Some grains of sugar are held between the thumbs. Five men from each side ask the other side if they are willing and reply, "Yes" to the other. The mullah reads verses from the Koran. After the reading is over, some grains of rice are thrown on the couple by all the people.

After the marriage rituals are over, *mahar* is decided upon. *Mahar* is the amount of money to be given by the boy when he divorces his wife. The amount may be anything between Rs.600/- and Rs.1000. The *mullah* writes the decision in a book.

Ghar Bharni: The next day, the marriage party proceeds to the groom's house. A feast is given to all the invitees.

For the following five Fridays, a special ritual is followed. The newly married couple is made to sit on a low stool, is smeared with sandalwood paste and given bath by the five *muttaide*s. The first, the third and the fourth Fridays are spent in the bride's house, the second and the fifth are spent in the groom's house. Till the five Fridays are over, the bride and the groom sleep separately.

iii) **Hindu Siddis:** On the day or the day previous to the marriage, the groom is smeared with turmeric paste and given bath. Then he is dressed and is made to wear marriage coronet called *basinga*. He is also given a stick and a lime wrapped in a new white cloth, called *khanjari*, to be held in one hand and a coconut, in the other.

***Kashige Hoguvudu* (Going to Kashi)**: Five low stools are kept in a line in the pendal. The groom, after he is dressed, is made to cross the stools to symbolise going to Kashi in search of a girl for marriage. When he crosses the fifth stool, the maternal uncle comes with an umbrella and holds it over his nephew and says, "You do not have to go to Kashi, I shall give you a girl, (i.e., my daughter)" and brings him inside the house where the house deity is kept. There the groom removes his *basinga* and places it aside. A meal is given to the people present.

The same day or the following day the groom's party leaves for the bride's house. The bride is also smeared with turmeric paste the previous day and given bath.

The groom's party is made to wait in a separate house till the arrival of the auspicious time called *muhurta*. At the appropriate time, the bride's father comes and holds the hand of the groom and leads him inside the pendal. Meanwhile, some marriage songs are sung.

A white curtain is held between the bride and the groom. Both hold a garland each in their hands. The groom has to procure these garlands when he comes to the bride's house. The bride garlands the groom first and the groom garlands the bride afterwards. The groom then ties the bridal necklace called *karimani* around the neck of the bride.

Then they are made to sit on a low platform decorated by four plantain trees at the four corners. Before sitting on it, the couple has to go around it five times. The bride's father leads the groom by his hand and the groom leads the bride by the hand. The couple is made to sit on the platform. After a while, the bride gets up and washes the

feet of the groom. The five *muttaides* apply turmeric paste to both the bride and the groom. After this, they are given bath, dressed and taken inside the house. The groom removes his *basinga* and sits down. The activities for the day are brought to a close with a meal.

On the same day or the next, the marriage party proceeds to the groom's house. *Bagilu Murta* is made on their arrival at the groom's house. That is, some rituals are performed to remove the effects of evil eye. Inside the pendal, before the newly married couple is made to sit on a specially decorated place, the couple has to make five circles around it. Here the father of the groom leads the groom by the hand and the bride follows the groom, who holds her hand. Then turmeric is applied to both.

The rings worn by the groom and the bride, five by the groom and four by the bride, are dropped in a vessel filled with water. They then search for the rings and sprinkle the water on each other. When the vessel is empty, the groom places the vessel on the head of the bride upside down. Then the vessel is taken out and is filled again with water and both are given a bath from that water.

After this, the groom's father leads the couple inside the house. At the main door, a rice-pounding rod is held horizontally by five to six people obstructing the way. Inside the door, one sister of the groom sits with a measure of rice. The groom requests her to give him the way. The sister replies, "I do not leave the door till you give me your daughter, i.e., till you give your daughter to my son." The groom agrees. The rice-pounding rod is released and the couple enters the house.

When the groom has entered the room where the house deity is worshipped, he removes the *basinga* and ties it to the *kolkamba*, i.e., the main pole supporting the room. It is taken out during the following *Deepavali* festival and left floating in a stream.

6) Funeral Ceremonies:

a) Christian Siddis: The dead are buried. Before digging a grave, holy water is sprinkled at the place and incense is burned. No

cooking is done at the houses of the deceased on the days of death.

i) **Third day:** The members of the family of the deceased take a bath. The house is smeared with cowdung in the morning. Three small rice cakes and one omelet are prepared. These along with a glass of water are taken to the grave and placed at the head of the grave together with a bamboo pipe of six inches length. This is done by the son of the deceased person. Candles are lighted and placed around the grave and prayers are recited.

ii) **Twelfth Day:** *Devath Karchem,* i.e. performing a rite to the spirit of the deceased or *Gharanth Ghenvchem*, i.e., receiving the spirit of the deceased inside the house.

A meal is prepared for the relatives and the people of the settlement. Every guest or at least a member from each family must bring some edibles and candles with him when he comes for the meal.

When the meal is ready, a blanket is spread over the spot where the person died and two plantain leaves are kept, one over the other. Cooked food is poured over the leaves. Candles are lighted. Members of the family bring some edibles and place them on another leaf. The guests then make their presents of edibles and candles. All through the process, some incense is kept burning. At the end, five handfuls of rice flour are poured on a small leaf through a 'hollow fist.' The belief is that, by the next day morning, the dead person would visit the food and leave his / her impression on the rice flour. The flour will have the marks of a hand or a footprint of some creature. These marks would indicate the kind of birth the deceased person would be taking next.

When all have made presents, a meal is served to all. The next day morning, the first thing done is to observe the marks on the rice flour. After observing any sign, a cake is

prepared out of the flour. The cake and the food kept separately for the dead person are eaten by all the men present. Then the other edibles are distributed to all.

iii) **Anniversary:** Similar functions as on the twelfth day are observed on the anniversary day but there is no compulsion to perform the anniversary.

b) **Muslim Siddis:** The corpse is washed and clothed in new white clothes. For men one shirt and one *dhotra*, for women one blouse and one saree are used. Besides, women are made to wear a *burka* also. But this can be of any colour. Flowers are placed on the body and incense is burned. Their *mullah* is called and requested to make *namaz*.

The dead are buried. After lowering a corpse into the grave, a roof is made over the coffin and then filled with mud thrown by hands only till half of the grave is filled. After this, spades are used for filling. After filling the grave, two sandal wood saplings are planted at the grave, one of them at the head and the other at the feet. The belief is that if the deceased were a good person, the saplings will grow and, if not, they will die.

i) ***Bandhi:*** On the third day, all types of edibles are taken to the grave by men only. They offer prayers there and then eat the food and return.

ii) ***Din Karma*:** On the sixth day, the deceased person's favourite dishes are prepared and placed at the spot where the person died. Rice flour is also spread on a cloth and kept by its side. The next day morning, one expects to see some marks on the flour indicating the type of birth assumed by the deceased person. A mark of five fingers would indicate that he has become a god. Rebirth as a human being or as an animal is indicated by the type of footprints.

iii) **On the twentieth day,** rituals similar to those carried out on the sixth day may be performed.

iv) ***Barso*:** After the eleventh month, a set of new clothes is placed at the spot where the person died and similar functions as on the sixth day are performed.

b) Hindu Siddis: About 20 to 30 years ago, all the Hindu Siddis were buried. But now the practice is almost given up and the dead are cremated.

i) **Eleventh day:** The house of the deceased is cleansed and smeared with cowdung. Some *Teertha* is sprinkled to purify the house. An unhusked coconut is washed, smeared with turmeric paste and kept on a tumbler containing water. This is placed in a prominent place in the house. Some flowers are placed on the coconut. The food preferred by the deceased is prepared. Some of this food is placed on a plantain leaf and presented to the coconut. Then a person who is of the same sex and age as the deceased was at the time of her / his death, is made to sit where the person died and given a set of new clothes and the food that was presented to the coconut.

ii) ***Hiriyara Pujie:***[71] The deceased remain very much part of the family. All the dead members of the family are considered *hiriyaru, i.e.,* the ancestors of the family. On a pedestal inside the house, coconuts are kept in the memory of the ancestors. The ancestors are worshipped in a special way once a year during the *Navaratri* festival in November or during the *Holi* festival in April.

A day is fixed and all the male siblings assemble in the ancestral house (*ghar*). Close relatives are invited. At noon, the old unhusked coconuts are replaced with new ones. After worshipping and removing the old coconuts, the pedestal is cleaned and the place is smeared with cow dung and decorated with *rangoli* designs, i.e., decorative markings drawn on floors with the help of white or

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[71] Cf. Palakashappa, op. cit., p.100

coloured powders. Then the new coconuts are washed and placed on the pedestal. Two wick lamps are lighted. New garments are placed below the pedestal. The coconuts are smeared with turmeric powder. Flowers are dipped in water and placed in the coconuts. After worshipping the ancestors, the relatives eat the old coconuts. Before a meal is served to the guests, some food is placed on a plantain leaf and kept in front of the pedestal of the coconuts. The head of the house eats it. Then the others in the family are served food.[72]

15. **Festivals and Recreations:** The Siddis of Karnataka do not have specific festivals connected with religious occasions, as has been already noted.[73] They are not very religious in the sense of observing the prescriptions of their religion. The various feasts of the different religions are not celebrated in any special way. The important occasions for celebrations are mostly connected with life cycle rituals especially those connected with marriage. It is mainly for life cycle rituals that relatives and friends gather together. Celebrations are held and songs are sung to the accompaniment of dances and drum beats. Occasionally celebrations are held on some religious occasions. Quite often on a free day of the week, people relax during nights with long sessions of song and dance. The Siddis have natural propensities for music and dance. Both men and women alike are fond of singing and enjoy dancing in a group. This again may be a typical tribal trait. The tribes are known to give vent to their feelings in a group through making rhythmic movements of their bodies and singing simple melodious tunes.

The dances performed by the Siddis and songs sung accompanying them or the other way about, may be divided into three types. 1) *Sigmu* dances and songs 2) *Phoogdi* dances and songs and 3) *Dhamam* dances and songs.

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[72] Cf. Palakashappa op. cit., pp. 76 – 80

[73] See above pp.44-45

Sigmu dances and songs are the common dances in Goa on the occasion of *Holi* festival.[74] The *Phoogdi* dances and songs have their origin in the Gauds (Kunbis or Marathas) of Goa. These are known to be the most popular dances among the Gauds of Goa even now.[75]

The fact that the Siddis of Karnataka too have retained both *Sigmu* and *Phoogdi* dances and songs may further substantiate the earlier argument that the Siddis in Karnataka have a common past in Goa.[76] The *Dhamam* dances and songs seem to be similar to the *Dhamal* dances and songs of Muslim Siddis of Gujarat and Kafris of Diu.[77] This may indicate the common origin of the varied Siddi groups of the western coast.

1) *Sigmu* Dances and Songs:

These are performed mainly by the Catholic Siddis. Though the original occasion for *Sigmu* songs and dances was the *Holi* festival, the Catholic Siddis now perform them at the beginning of the Lenten season in late February or early March. For a week or so before Ash Wednesday, which inaugurates the Lenten Season of Penance, some of the male Siddis form a group and go round different villages singing, dancing and collecting money from people.

Men form a circle. The important persons are the leader, who leads in singing and initiates different songs and movements of dances, the drumbeater, who stands in the middle of the circle and gives pace to the dance, and the comedian, who directs the entire performance. The drum used for this occasion is called *gumat,* an earthen pot-like vessel, open at one side and covered with the skin of *ghorpad* at the other.

The comedian dresses comically and holds a stick in his hand. The performance begins with a beating of the *gumat.* At an appropriate beat, the leader begins a song and commences dancing.

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[74] *Gazetteer of India, Union Territory – Goa, Daman and Diu, District Gazetteer – Part 1: Goa,* p.263. Future references as Goa Gazetteer.

[75] Cf. Ibid, p.233

[76] See above, pp.15-18

[77] Siddis of Gujarat pp.29-30

The others in the group imitate the steps of the leader and repeat each verse sung by the leader. It depends on the leader whether to repeat the entire song many times or sing it just once. But the quickening or slowing of the pace depends on the drummer. When the drummer wants to switch over to another song or just stop with the song that is being sung, he quickens the pace of his beat. The entire group dances for a few moments in a frenzied state and at the appropriate signaling beat from the drum, each member of the group makes a rotating motion, sits down and gets up rapidly. This signifies the end of a song. If the group does not want to stop the dancing, the drum beater starts another beat and the group responds by making simple and slow movements. At an appropriate signal by the leader, another type of dance is begun accompanied by another song. The entire dance performance may last hours.

2) ***Phoogdi*** **Dances and Songs:** These are performed only by Siddi women. The exact occasion for those songs and dances among the Siddis is unclear. There may not be any particular occasion meant for them but may be performed during any festivity. A number of women stand in a row each holding an earthen pot or even a vessel made out of light metal like aluminium. The vessel is held up on the palms of both hands joined together in front and facing upwards. While dancing, each performer's body is slightly bent forward making a slight arch over the vessel. The leader of the group starts a refrain and the rest repeat after her. An appropriate movement of the body is made, depending on the meaning conveyed in the refrain.

At the same time, for each refrain the pot is slightly thrown up in the air and the women blow into it emitting a 'phoo' sound. The dances and songs can go on for hours. When the group wants to stop, the pots are placed in the centre and a different type of dance is performed without the pots. The speed of the dance goes on increasing till they reach a frenzying height and then they stop.

3) ***Dhamam*** **Dances and Songs:** These are the most common types of entertainment among the Siddis. They are performed on festive days like the marriage or on any free day during the week. The people of the settlement gather together after their supper and

go on with their dances and songs until the midnight or even until daybreak.

Dhamam is the name of a drum. It has a long cylindrical body of three to four feet long with a diameter of one and a half to two feet. Both the open sides are tightly covered with a deer's skin. It is usually played with the drummer squatting on the ground.

The drumbeater sits in the middle of the group which remains squatting on the ground. The leader initiates a song. The group repeats each verse after the leader. A few ladies and men stand up and come up in front and perform different movements with the body accompanying the words of the songs. When one song comes to a close, the rhythm of the singing and of the beating of the drum becomes rapid and when a climax is reached, the song and the drumbeat are stopped all of a sudden. After a time, another song is begun. The same or different persons may perform another dance. This way, an entire night is spent with singing and dancing interspersed with gossip.

A word about the meaning of the songs: the *Phoogdi* songs do not have any special reference except that they indicate different movements of the dance. The *Sigmu* and *Dhamam* songs are, as a rule, simple comments on life. Some of them have a religious reference. The first song in a *Sigmu* dance contains the formula for making the sign of the cross. Some songs are humorous and comical. A nuanced understanding of the deeper significance of the songs sung by the Siddis is well worth gaining but that calls for a separate in-depth study.

II

NAME, ORIGIN AND IDENTITY OF SIDDIS

2. Siddis in Other Parts of India :

Besides Karnataka, Siddis are also found along the Western Coast in Goa, Diu, Maharastra and Gujarat and in Hyderabad. They are said to live in Bengal also. But so far, they are included in the list of Scheduled Tribes only in Gujarat, Goa, Diu and Daman.[1]

The main concentration of the Siddis is in Uttara Kannada district of Karnataka and Saurastra region of Gujarat. In Gujarat, they are also found in the Ahmedabad division. In Goa, Diu and Daman, Africans of Negroid descent are found in very small numbers.[2] In Maharastra, they are found in Samanthwadi in Ratnagiri district just North of Goa and in Janjira Island in Kolaba district. Here also their population is very small.

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[1] The Siddis in the Rajkot division, and not of Ahmedabad division, of Gujarat were included in the list of Scheduled Tribes by the Modification Order of 1956. Cf. *Siddis of Gujarat*, p.3. But by 'The Scheduled Castes and Scheduled Tribes (Amendment) Act, 1976 (No.108 of 1976), dated 18th September, 1976, the Siddis of Gujarat in Amreli, Bhavanagar, Jamnagar, Junagadh, Rajkot and Surendranagar districts were also recognised as a Scheduled Tribe. Cf. Padmanabha P., *Census of India*, 1981, Paper – 2 of 1984, *General Population and Population of SCs and STs*, New Delhi, 1984, p.93. The Siddis in Goa, Diu and Daman are recognised as a Scheduled Tribe by 'The Constitution (Goa, Daman and Diu) Scheduled Tribes Order, 1967. Cf. Padmanadha, op.cit., p.124

[2] Cf. Padmanadha, op.cit., p.124

In 1881, out of the total population of 76,300 in the Janjira state, 13,912 were Muslims and of them 258 were Siddis.[3] In the population figures based on the 1951 Census of Kolaba district which includes Janjira island, we do not find a separate mention of Siddis.[4] By their physical features they may not be distinguishable now from the other Muslims of the region. Even in the middle of the 19th century, they did not seem to possess Negro blood.[5]

Most of the Siddis of Janjira were relations of the *Nawab* or head of the state of Janjira and inherited state grants and allowances. Except a few who were poor, all of them were landowners or state servants.[6] They were either originally brought to Janjira as slaves in the 15th century by the Arab traders[7] or themselves were traders who landed in Janjira cunningly to better their prospects.[8] But by the end of the 15th century, they "sprang forth as a political power on the West Coast of India... under the Nizamshahi dynasty of Ahmadanagar, later became tributaries of the Adil Shahi Sultan of Bijapur and subsequently of the Moghal emperors. They managed to survive in spite of all the efforts of the Marathas to destroy their power, sometimes by skilfully developing friendly relations either with the English or with the Portuguese.... Even the British quit India but the tiny power of the Siddis clung to the sea coast with a tenacity of a tortoise, till at last a heavy shake up put into motion by Sardar Vallabhabhai Patel engulfed it into oblivion."[9]

In Hyderabad, the Siddis were employed in the military of the Nizam and other princes of the region. Now a few of them are said to find jobs as watchmen and *chaukidars.*[10]

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[3] Cf. *Bombay Gazetteer,* Vol. XI, 1883, p.401

[4] Cf. *Kolaba Gazetteer,* rev. ed., Bombay, 1964.

[5] The Bombay Gazetteer speaking of Siddis of Janira says, "The foreign elements in the Siddis seems to have been Abyssinian not Negro. At least the present Siddis show no sign of Negro blood, being wheat coloured with straight noses and thin lips. The beard is scanty. They are generally large boned and more robust than the Konkani Musalmans Vol.XI, 1883, p.416

[6] Cf. ibid., pp.418 -420

[7] Cf. ibid., pp. 432 – 433

[8] Cf. Banaji D.R., *Bombay and the Siddis,* Bombay, 1932 p. XX – For future references: *'Siddis'*

[9] *Kolaba Gazetteer*, p.128

[10] Cf. *Siddis of Gujarat,* p.1

Regarding the Siddis in Bengal, Ruka-ud-din-Barbak (1459-1474) the ruler of Bengal is said to have possessed 8,000 African slaves.[11] But these were subsequently expelled from Bengal by king Ala-ud-din-Hussain (1493-1519) and they were said to have migrated to Gujarat and Deccan.[12] The Portuguese settlers of Bengal in the 17th century used to import African slaves as domestic servants.[13] But we do not have any specific information about the Siddis in Bengal now.

3. Name:

The African Negroid slaves brought to India go by various names. Most commonly, they are known as Siddis.[14] The term, Siddi is taken to be the corrupt form of Syed[15] or Sayyad[16] or Saiyad[17] or Saidi[18] or Sayyid.[19]

'Saiyad' is considered to be the designation of a descendant of the Prophet[20] and which, according to some authorities, means 'Priest.' But it is contested that a term designating priest should have been used by the Abyssinians who were notorious for their lack of priestly qualities.[21] According to Oxford Dictionary[22] 'Siddi' means lord or prince. Enthoven also notes that 'Siddi' literally means master.[23] It is also said that Siddi is a term of respectful address commonly used in North Africa, like *sahib* in India.[24] Specifically,

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[11] Cf. Sarkar, Sir Jadunath, *The history of Bengal,* Vol. II, 1948, p.135, as quoted in *Siddis of Gujarat,* p.2.

[12] Cf. *The Cambridge History of India,* Vol. VIII, 1928, p.271, as quoted in, *Siddis of Gujarat,* p.2.

[13] Cf. Compose, J.J.A., *History of the Portuguese in Bengal,* Calcutta, 1919, pp.97, 162-164, 184; Banaji D.R., *Slavery in India,* Bombay, 1933, p.73 for future reference *'Slavery'*

[14] The different variations of this term found in various documents of the British and the Portuguese Government and in Gazetteers and books are - Siddie, Siddee, Siddy, Sidi, Sidy, Sedee, Scidee, Scidy, Sceedy, Scydee, Sciddee and Sciddie.}

[15] Cf. *Bombay Gazetteer,* Vol.XI., p.433

[16] Cf. *Kolaba Gazetteer,* pp.77-78

[17] Cf. Russel R.V. and Hiralal, *The Tribes and Castes of the Central Provinces of India.* Vol.I, London, 1916, p.409

[18] Cf. *Siddis of Gujarat,* p.1

[19] Cf. *Oxford Dictionary,* Vol. IX, 1933 p.22

[20] Cf. Russell and Hiralal, op.cit., p.409

[21] Cf. Banaji, *Siddis,* p.xix

[22] Cf. Vol. IX, 1933, p.22

[23] Cf. Enthoven R.E., *Tribes and Castes of Bombay, Government of Bombay,* Vol. II, 1922, p.332

[24] Cf. *Bombay Gazetteer,* Vol.XI, p.433, Banaji, *Siddis,* p.19

it is said to be an honorific title given to the descendants of African natives in the West of India, some of whom were distinguished officers of Mohammedan princes of the Deccan.[25]

Siddis, or Africans of Negroid stock are also known as Habshis, mainly in Maharastra.[26] The Abyssinians themselves are known as the Habshis.[27] The term 'Habshis' is derived from the Arabic EI-Habish, the people of West Africa.[28] The island Janjira was also called Habshan, i.e., the land of Habshis or Africans.[29]

Another name used for the Siddis, mostly in Goa and Diu, is Kaphris.[30] This may be a Portuguese term denoting the colour black. The world also rhymes with the word 'Africa.'

The Siddis are also known as mulattos. This is a Portuguese term denoting the descendants of Negroes and non-negroes. The term is in vogue in Goa.

In the Rajkot division of Gujarat, Siddis are called by others as Siddi *Badshah*, to indicate their simple and carefree disposition. In some areas they seem to be called by the name Bilal, which is the name of a Negro disciple of the prophet Mohammad, Hazrat Bilal.[31]

The name, Nayak, is considerd synonymous to Siddis, in Goa, Daman and Diu by The Constitution (Goa, Daman and Diu) Scheduled Tribe Order, 1967.[32]

4. Origin and Identity:

Siddis found in the different regions of India do not have a single origin. They have come from different countries in East Africa

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[25] Cf. Wilson H.H., Glossary of Judicial and Revenue terms, Useful Words Occurring in Official Documents in India, 1885, p.482, as quoted in Siddis of Gujarat, p.1

[26] Cf. Enthoven, op. cit., p.332; *Bombay Gazetteer,* Vol. XI, pp.401, 420; Bhagavadgomandal, An Encyclopedia Compiled Under the Patronage of Maharaj Bhagavatsinhji of Gondal as quoted in *Siddis of Gujarat,* p.1

[27] Cf. Banaji, *Siddis,* p.20

[28] Cf. *Bombay Gazetteer,* Vol. XI, p.433

[29] Cf. ibid., p.401

[30] The variations of this term are Caffree, Coffree, Kafra and Habshi Kapir. Cf., *Bombay Gazetteer,* Vol. XI, p.433; *Bombay Gazetteer,* Vol. XV, p.382; Banaji, *Slavery,* p.8

[31] Cf., *Siddis of Gujarat,* p.1

[32] Cf., *Padmnabha, op. ect.,* p. 124

and at different periods at least from the 14th century till the middle of the 19th century. Though a few may have come as traders, a majority of them were brought to India as slaves. We do not have enough data at hand to identify the place of origin of the Siddis who now live scattered in Gujarat, Maharastra, Goa, Karnataka, Hyderabad and Bengal. We can only speak in general terms for the Siddis of all these places taken together. An analysis of the salient features of slave trade as it was carried out by different nations at different times between India and Africa may throw some light on the identity and origin of Siddis and their present conditions.

The institution of slavery in India was recognised by the Hindu and Mohammedan Laws from quite ancient times.[33] A greater number of slaves in India consisted of the natives of the country. A portion of them were imported from the Eastern Coast of Africa, the Persian Gulf and Madagascar. In certain coastal places, the number of imported foreign slaves was greater than that of Indian-born slaves.[34]

Trading in slaves from the East Coast of Africa to Egypt, Arabia, and India is said to have been going on even from the beginning of the Christian era. During the time of the author Periplus (A.D. 70-80), Abyssinian slaves from Opone were sold in Egyptian markets. During the time of Silhara kings of the Konkan (A.D. 819-1260), there are instances of slaves being sent from Sofala in East Africa to the Thana port.[35]

By the close of the 15th century, Abyssinian slaves were held in high esteem in Turkey, Arabia and India. They were in demand because of their docility, courage and intelligence. These qualities always raised them to favour and often to command. The Muslim kings of the Deccan employed them as soldiers and sailors.[36]

The Arabs were masters of the Indian Ocean from the 6th century

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[33] Cf., Banaji, *Slavery,* p.1; Campos, op. cit., p.184

[34] Cf., Banaji, *Slavery,* p.36

[35] Cf., *Bombay Gazetteer,* Vol.XI, p.433, note-1

[36] Cf., Vincent, *Commerce of the Ancients,* II, n.d., p.157 as quoted in *Bombay Gazetteer,* Vol. XI, p.433, note-1

till the advent of the Portuguese in the 16th century. During this period, they were the chief promoters of African slave trade in India.[37] But, even during the succeeding periods, the Arab ships continued to bring African slaves to Bengal and the Western Coast of India.[38] Banaji reporting on the slave trade in India between 1772 and 1843, states that "the official documents of the Presidency (of Bombay) show that slaves were imported in Arab vessels into the native states of Cutch, Kattiawar, Porbandar, Sind, even to a large extent into Bombay and into the Portuguese ports of Goa, Diu and Daman, whence they were distributed all over the Bombay presidency."[39] An article in Calcutta Journal[40] stated that "150 eunuchs have been landed from the Arab ships this season to be sold as slaves in the capital of British India.... The natives of the country, principally females, (are carried away and disposed) in Arabia in barter for African slaves for the Calcutta market.... Of the 200 African boys emasculated in India, only ten survived the cruel operation."

The African slaves sold by the Arabs were usually from Abyssinia as it was not far from India.[41] While taking the census of the population of Moorshedabad in Calcutta in 1836, it was shown that 63 eunuchs, belonging to the household of the Nawab of Moorahedabad were all Abyssinians.[42]

Abyssinian slaves were brought by others also. The Asiatic journal of June 1831 records that a Moghal merchant supplied to the king of Oudh three Abyssinian women, seven Abyssinian men and two native girls for which supply he was paid Rs.20.000/-.[43] There are instances of Abyssinian slaves being traded in Karachi. A certain Mohammedan Been Sooleman brought to Karachi in a small boat (*bugla*) thirteen slaves, nine of whom were Abyssinians and forty-seven Africans of Negroid ancestry. Another *bugla* within a short

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[37] Cf., Banaji, *Siddis*, p.20

[38] Cf., ibid., p.19

[39] Cf., Banaji, *Slavery*, p.3

[40] No.1, 1823, as quoted in Banaji, *Slavery*, p.5

[41] Cf., Banaji, *Siddis*, p.20

[42] Cf., Adams, Letter VI to Thomas Fowell Buxton, as quoted in Banaji, *Slavery*, p.74

[43] Vol.V, June 1831, p.63, as quoted in Banaji, *Slavery*, p.73

time arrived into Karachi carrying thirty-five slaves who were partly Abyssinians and partly Africans of Negroid stock. They were purchased by the Sindhians.[44]

Import of African slaves increased further during the period of the Portuguese in the Konkan (1530-1738).[45] Other European nations like the Dutch and the British also followed suit. The sources of slaves for these nations were the coastal towns in East Africa from Abyssinia in the North up to Sofala in the South.

The Portuguese in India held a number of slaves of both sexes. The Portuguese carried on the slave trade on the eastern coast of India too, in Pipli and Balasor in Orissa and Hoogly in Bengal. In Bengal, the Portuguese settlers maintained several slaves who were given Portuguese names.[46] There is an instance of ninety one 'Caffrees' being sent from Goa for sale to the Ceylon Government by an officer in charge of the British occupation forces in Goa.[47]

The main source of slaves for the Portuguese seem to have been Mozambique. Hamilton notes that between 1680 and 1720, a good store of Mozambique Negroes was brought to India. They were held in high esteem by the Indian Portuguese who made them Christians and raised them to be their priests.[48]

A certain Elphinston, an officer of the Government of Bombay wrote a letter to the Governor General of Portuguese India, drawing his attention to the practice of slave trade in Goa. The letter runs likes this: " I have the honour to transmit to your excellency, a copy of the ' Abelha de Bombaim' of the 20th of last month, and to solicit your attention to the Editorial Articles, therein inserted, headed 'Slave Trade on Musambique,' and to the orders it refers as having been issued by the Government of Portugal, on the 30th July and the 1st

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[44] Cf. Aberdan, *Slave Trade*, Foreign Office, August 6, 1842, No.660, Political Department, 1843, Vol.1407, Bombay Record Department, as quoted in Banaji, *Slavery*, p.77

[45] Cf. *Bombay Gazetteer*, Vol.XI, p.433

[46] Cf. J.J.A. Campos, op.cit., pp.96, 184

[47] Cf. Douglas James, *Bombay and Western India. A Series of Stray Papers*, Vol.II, London, as quoted in Shirodkar, *Slavery in Western India*, unpublished article, n.d

[48] Hamilton, *New Account*, I, p.10, as quoted in Russel and Hiralal, op.cit,. p.433, note-1

August last, against the importation of Negroes at the Portuguese possessions to the Eastward of Cape of Good Hope...."[49] Palakshappa quotes from the Linschosten Travels the following: "From Mozambique they carry into India gold, ambergris, ebony wood and ivories, many slaves both men and women.... They are the strongest Moors in all the East countries, to do their filthiest and hardest labour."[50]

The British also had tolerated slave trade in India. About the middle of the 18th century, "a Negro page boy was a common sight in an English lady's household in Calcutta or Bombay as in London."[51] J.J.Willoughby, the Political Agent at Kathiawar in a memorandum dated December 23, 1835, recorded that "his notice was attracted towards (the subject of slave trade), on observing African boys in attendance upon the native chiefs who visited Rajkot. On making further inquiries, he discovered in the Customs House Book at the port of Porbandar, entries of regular duties being levied on import of slaves. They were imported chiefly from the dominion of the Imam of Muscat and from several other ports in Arabia – the chief of them being Mozambique, Malaca, Bucca, Judda, Maculla, Sohal and others. The captains of the ships were paid at a certain rate for each voyage, and were allowed to trade to a limited extent on their own account for which purpose a tonnage was assigned to them. By such means they were enabled to import slaves, for whom they found a ready market amongst the various communities of the Presidency."[52] A senior magistrate of Ports to Secretary to Government of Bombay writes in January 10, 1835 that "African slaves are so valuable in Bombay that I have been afraid to let them go about, lest they should be stolen."[53]

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[49] Cf. *Estrangeiros*, No.13, 1855-1873, A1. 19-19 V (123 g), Political Department, Historical Archives, Goa, as given in Historical Archives, Archaeology and Museum, Panaji-Goa, Vol.IV, No.3 and 4.

[50] Palakshappa, op.cit., p.9

[51] H.G. Rawlinson, in Foreword to Banaji, *Slavery*.

[52] *Political Department*, No.3578/79, No.19-1835-6, Porbandar Vol.685, Bombay Record Department, quoted in Banaji, *Slavery*, p.3

[53] As quoted in Banaji, *Slavery*, p.3

1) Manner of Slave Trade:

The slave trade carried on by the European natives in coastal India was a fraction compared to the slave trade they carried on between the West Coast of Africa and their colonies in West Indies and the Americas.The reason was that in India the slaves were required mainly for domestic work whereas in the American and West Indian colonies, they were required to supply labour for the plantations. We can get a glimpse of the extent of slave trade from the following figures. Around the year 1791, there were on the coasts of Africa 40 agencies that were devoted exclusively to African slave trade, the number of slaves exported from Africa around that time was about 74,000 – by the British 38,000, by the French 20,000, by the Dutch 4,000, by the Danes 2,000 and by the Portuguese 10,000.[54]

But the means by which slaves were procured in the Eastern Coast of Africa were no less abominable than those in the Western Coast.[55] What follows is a description of the manner of slave trade in West Africa, carried on by the Portuguese.

The slaves were obtained by the Portuguese in a number of ways, by war, by tribute or simply by trade. Normally *pombeiros* (the slaving agents) roamed the interior regions, purchasing slaves from the chieftains and brought them to the sea ports to be handed over to their Portuguese masters who took on board their ships the slaves to be sold. The *pombeiros* were either pure Africans of Negroid descent or mulattos. They were sent out by their masters with up to 150 African slaves to carry different merchandise, chiefly clothes, cowries and wine, in order to purchase slaves. These *pombeiros* would stay away for one to two years before either dispatching or themselves bringing back to the coast five to six thousand slaves in chains. The slaves were usually purchased from the chiefs (*sobas*) of tribes for European commodities of small intrinsic value. Sometimes, the Portuguese themselves conducted their campaigns in the interior with

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[54] Cf. *Encyclopedia Britannica*, 11th edn. XXV, P.222, as quoted in Banaji, *Slavery*, pp.30, 31

[55] Cf. Colebrooke H.T., *Paper on Slavery*, 1812, Original Consultation, No.13, of. Dec.29, 1826, Juridical Department, Bengal Record Department, as quoted in Banaji, *Slavery*, p.17

European and mulatto soldiers accompanied by several thousand native African carriers.[56] Sometimes the Portuguese exacted tributes in the form of slaves from *sobas.*[57] Sometimes the Jaga cannibals sold to the Portuguese those African captives whom they did not eat or absorb into their tribe.[58]

The slaves procured in the interior were marched hundreds of miles to the coast. If there were no ships presently starting on a voyage, the slaves were kept in large buildings and made to work during the day. The Portuguese, unlike other Europeans, usually took good care of the slaves while on voyage. "On the day they were due to embark, they were taken to a nearby church or some other convenient place and were baptised by the parish priest in batches of hundreds at a time.... The priest said to each slave in turn, "your name is Peter, yours is John, yours is Francis" and so on, giving each one a piece of paper with his name written on it, putting a little salt on his tongue, and sprinkling holy water over the crowd with a hyssop." [59]

When this ceremony was over, they were taken to the ships. But many did not prefer to be taken away but rather chose to jump overboard and got themselves drowned. To prevent this, the hatches were battened down and the Africans of Negroid ancestry kept below the deck even when the ship was still in port. Before loading them in ships, they were classified by a standard of measurement known as the *peca de India*, i.e., an African of Negroid descent of 15-25 years of age. Three Africans from 8-15 years and from 25-35 years would be considered two *pecas de India*. Two Africans from 35 to 45 and below 8 years were considered one *peca de India*. Suckling infants followed their mothers. All above 45 years and the sick were valued arbitrarily. The ships carrying slaves were usually small with a capacity for up to 600 slaves. On reaching the place of destination,

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[56] Cf. Boxer C.R., *Salvadore da sa and the Struggle for Brazil and Angola*, London, 1952, pp.229-130

[57] Cf. Boxer C.R., *Portuguese Sea borne Empire*, London 1965, p.102

[58] Cf. Boxer, *Salvadore da sa*, p.228

[59] Boxer, ibid., pp.231-232

the surviving Africans were registered and marketed like any other merchandise.[60]

A letter from the Hon'ble Court of Directors, entitled, *'Observations on the Slave Trade'* [61] gives us a graphic description of the manner in which slaves were sold in open markets at Zanzibar, where merchants from Cutch, Sind, Seine and other parts of India flocked in great numbers to buy them. It is quoted at length below:

"Slaves are brought to the market place early in the day. But the principal exhibition commences at three or four O'clock in the afternoon.

"They are ranged in a line composed of both sexes and all ages, beginning with the least and increasing to the rear, according to their sizes.

"To set them off to the best possible advantage, their skins are cleaned and burnished with oil, their faces painted with red and white stripes; their wooly hair plastered and filled with yellow powder, esteemed among the poor creatures as a mark of beauty and elegance; their hands and feet are ornamented with rings and plasters and round their loins is wrapped a new striped or plain coloured cloth.

"At the end of the file stands the proprietor and on each side two or three of his domestic slaves armed as a guard.

"Thus arranged, the procession begins and passes through the market place and principal streets, the owner in a sort of song sounding the good qualities of his slaves and proclaiming the prices he had been offered for them.

"When one of them strikes a spectator's fancy, the line is halted and the examination ensues, which for minuteness of detail is not equaled in any cattle market in Europe. The purchaser first ascertains that there are no defects in the faculties of speech or hearing; and takes assurance of the seller that the slave neither snores nor grinds

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[60] Cf. ibid., pp. 231-233

[61] Cf. Political Department, Vol. IV, Bombay Record Department, as quoted in Banaji, *Slavery*, pp. 24-25.

his teeth in his sleep, which are deemed great objections. The mouth and teeth are inspected and afterwards every part of the body in succession, not excepting those parts, which a sense of decency in the most savage tribes conceals from view, and which the very slave so inspected would not expose without a blush which the lighter cheek of his future master could not display. After this examination, he is made to run, and if there are no defects in the limbs and no indication of any disease, the bargain is concluded.

"At the close of the day these wretched beings are stripped of their decorations and sent to the house of their respective purchasers, women with infants hanging at their breasts and others feebled from age are seen thus marshaled and driven about the streets. Some groups had been so ill fed that their bones appeared as if they would penetrate the skin.

"Children of six years are sold for five or six dollars. The value of a prime slave was about fifty and of a young girl about sixty dollars. Women with infants did not fetch so high a price as those without them.

"The various tribes of slaves brought annually to Zanzibar for sale, and of which 10,000 are supposed to be sent annually to India, could not be accurately described."

2) Condition of Slaves:

The slaves in India were made to do a number of jobs. They were engaged by the Portuguese and the British officials and nobles as page boys and domestic servants. The native chiefs also kept slaves to attend on them. They were employed to do the hardest and the most filthiest works.[62] The Portuguese nobles in Goa never cared to follow any trade or calling. They derived the greatest part of their income from the manual labour of their slaves. The slaves did various kinds of work for their masters. The earnings from these labours were entirely at the disposal of their masters.

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[62] See above pp. 72-76

It was a fashion among the nobles in Goa to go out with an umbrella carried by slaves. The Portuguese ladies moved only in palar quins carried by four slaves and a retinue of other slaves to carry carpets and cushions.[63] Among the female slaves employed by the Portuguese in Goa, the most liked were the black slaves from Mozambique, Sofala and other parts of Africa. They were made to play on instruments, and do all sorts of work such as weaving, sewing, and preparing sweets, pickles, etc.[64]

The Portuguese in Goa recruited African slaves for the army. In the campaign for driving off the Muskat Arabs from Diu in 1670, African slaves were observed to behave with great gallantry.[65] In Janjira Island they rose to the positions of brave generals and navigators. But during the period from 1772 to 1843 which Banaji had identified for the study of slavery in India, he did not find a single instance of a eunuch who had risen to be a vizier or a general nor did he come across any slave battalion.[66]

As a rule, the condition of the slaves was miserable. They had suffered the trauma of being captured in their native country and of being forcibly deported to totally alien lands to toil away as slaves. The loss of family and freedom, of community and culture must have impelled them to seek freedom at the earliest opportunity. They preferred getting themselves drowned in the sea to being deported as slaves. Similarly when the European masters succeeded in getting them into their colonies, including India, they must have been attempting to regain their lost freedom. We come across a number of treaties, right from the beginning of the 16th century, between the Governors of Goa and the kings of the neighboring states pertaining to the treatment of fugitive slaves. They were to be restored or compensated through the payment of a certain price. Governor Nuno da Cunha in a pact with Cambay in 1537, contracted that all the

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[63] Cf. de Fonseca, Jose Nicolaus, *A Historical and Archacological Sketch of the City of Goa*, Bombay, 1878, pp. 161-167

[64] Cf. Viagues de Francisco, *Pyrard de Laval*, Vol. II, as quoted in Shirodkar, op. cit

[65] Hamilton, *New Account*, I, p.40, as quoted in Russel and Hiralal, op. cit., p.433, note-1

[66] Cf. Banaji, *Slavery*, p.12

slaves, male or female, of Portuguese masters who happened to be there in Cambay or fled thither and vice versa should be restored or be compensated for their price.[67]

If slaves who fled to another king's territory got converted to the religion of that king, they could be manumitted. Thus Viceroy D. Garcia de Noronha (1538-1540) in his agreement with Nizamshah accepted that all slaves who ran away to the territory of the latter be freed and those who did not get converted either to Islam or to Christianity be surrendered.[68] Governor Garcia de Sa and Ibrahim Adil Shah I signed an agreement in 1548 that if the slaves running from the Portuguese territories to the territory of the Shah converted to Islam, they could be sold and the money obtained given to their original masters. Those who did not convert were to be returned to their masters. A similar treatment was to be given to the fugitive slaves from the Shah's territory.[69] Towards the end of the 17th century, many slaves in Diu used to flee to the kingdom of Raj Chuthia. A treaty between the two concerned heads of state stipulated the return of the slaves to the Portuguese or the payment of 3,000 *Xerafims* for each slave.[70]

3) Release of and Escape by Slaves:

Apart from the periodic running away of slaves from the coastal territories of the Portuguese to the interior forest regions of the neighboring kings, another factor must have played an important role in the freeing of Africans of Negroid descent as also of all other slaves. The Portuguese, as also the British, gradually abolished slave trade in their territories.

Though the Portuguese merchants promoted slave trade, the rulers were sensitive to the issue of traffic in human beings. In 1758, the enslavement and the sale of the Chinese was forbidden. But

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[67] Cf. Botello Simao, O Tombo do Estado de India, in Subsidirs para a Historia da India Portuguesa, pp. 226, 231 as quoted in Shirodkar, op. cit

[68] Cf. ibid., p.177, as quoted in Shirodkar, op. cit

[69] Cf. ibid., pp. 43-44 as quoted in Shirodkar op. cit

[70] Cf. *Letter of Viceroy to the king of Portugal*, Dec. 1695, *Moncoes do Reino*, No.59, Historical Archives, Goa, fl.175, as quoted in Shirodkar, op. cit

sentiments against the slavery of Africans were not strong. Even between 1854 and 1856, 134 African slaves, 76 males and 58 females, were brought into the Portuguese territories from Mozambique, Sena, Sofala, Macua and so on.[71]

But the king of Portugal had already, on the 26th June 1818, prohibited the importation of slaves from all ports of Africa north of the equator. After some other partial attempts to free slaves, slavery was abolished throughout the Portuguese Empire on 25 February 1869.[72] The British also had made a keen attempt to suppress slave trade in India. The Bengal Regulation of 1811 and the Bombay Regulation of 1813 attempted to regulate slave trade. The Act of April 1843 completely put a stop to the trade in the British territories. By the Penal Code of 1860, the trade and possession of slaves in India was considered a criminal offence.[73]

There is no record of what has happened to the slaves who were freed. Excepting a small number, they must have sought shelter in the forest regions interior to the coast to carry on an independent life.

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[71] Cf. *Registre dos Escravos,* Conselho dos Bardez, No.2977; *Registre dos Escravos,* Conselho dos Salsette, No. 3018; *Registre dos Escravos,* Conselho Dos Daman, No.2979, all in Historical Archives, Goa, as quoted in Shirodkar op. cit.

[72] Cf. Shirodkar, op. cit., Banaji, *Slavery,* p.404

[73] Cf. Banaji, *Slavery,* pp. 403 –404

III

THE SIDDIS OF KARNATAKA

A Tribe? A Scheduled Tribe?

"Can the Siddis in Karnataka be considered a tribe and included in the list of Scheduled Tribes?" is the question that is deliberated in this chapter.

To answer this question, I shall first situate briefly in its context the need for raising that question. Then I shall go into the debate regarding the characteristics of a tribe in general and a Scheduled Tribe in particular, preceding the debate with an overview of the tribal situation in India. Finally, based on the understanding arrived at from the analysis of the different facts of the present condition of the Siddis in Karnataka, I will attempt certain conclusions.

The whole exercise may seem futile, since the Siddis of Gujarat in 1956 in one region and in the whole of the state in 1976 and of Goa, Diu and Daman in 1967 have been recognised as Scheduled Tribes. The Siddis in Karnataka must also be considered a Scheduled Tribe if they satisfy the same criteria as those used by the President of India in 1956, 1967 and 1976 to include the Gujarat Siddis and those in Goa, Diu and Daman in the list of Scheduled Tribes. But the point is that this has not happened so far. Hence the need to treat on their own merit the Karnataka Siddis as a group with a unique identity.

The Siddis in Karnataka share almost all the characteristics of the Gujarat Siddis. The Siddis of Karnataka profess different religions, whereas in Gujarat many Siddis are Muslims and only a handful are Hindus. Out of the total 3645 Siddis in Rajkot division, only 23 were Hindu Siddis. The Karnataka Siddis are backward and have a low standard of living with its various implications, in terms of health, education, shelter and sense of anomie in life. They form a distinct ethnic group of Africans of Negroid descent. They do not form a part of the larger society in terms of social and local political organisations. Though the Siddis of Karnataka can be identified as a distinct group in many respects, yet they are not recognised as such by the Government. They are grouped separately under the religion they profess and their existence is very much ignored by the administrators. They are hardly known beyond the confines of their territory. As a result they continue to be one of the most backward peoples in the region and also in the state.

An analysis of their present situation carried out in the preceding pages has thrown light on their living conditions - pathetic poverty, low standard of life and backwardness. Their specific distinctive features also have been brought out.

1. Tribes in India:

According to one estimation, there are 427 tribal communities all over India.[1] But many of the tribes enumerated separately in that study are sub-sections or sub tribes of a larger tribal body like the Gonds and the Bhils.[2] The number of recognised tribes in India has not been a constant one in Independent India. It was not so also in British India. The number and population of tribes included in the tribal list have been steadily increasing, right from the Census taken in 1891.[3] In 1956, the Constitutional Order recognised the number of Scheduled Tribes to be 212. But due to various Presidential

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[1] Roy Burman B.K., with Harit H.L., *A Preliminary Appraisal of the Scheduled Tribes of India*, New Delhi, 1971, p.2

[2] The Anthropological Survey, 1967, estimated the number of tribes at 314, as given in Vidyarthi L.P. and Rai B.K., *The Tribal Culture of India*, Concept Publishing Company, Delhi, 1977, p.62

[3] Cf. Vidyarthi and Rai, op. cit., pp. 62-64.

Modification or Amendment Orders over the years, the list of Scheduled Tribes has kept on growing. In 1891 Census, the tribal population was considered to be 16 million; in the 1971 Census the figure rose to 38,015,162 forming 6.94% of the total population of India. This was not only due to an increase in the population of tribes but mainly because of the inclusion of new groups in the list of Scheduled Tribes.

The distribution of the tribal population shows a great variety from state to state. Though the tribal population is only a minority group as a whole, it forms a majority in some of the states, and union territories like Lakshadweep, Minicoy and Amindivi Islands and Dadra and Nagar Haveli and Arunachal Pradesh. In most of the Southern States like Karnataka and Tamilnadu, the tribal population is very negligible.

Further, out of the 427 tribes, almost half the total tribal population is comprised of just a handful of tribes. They are the Gonds in Andhra Pradesh, Madhya Pradesh and Maharashtra, the Bhils in Madhya Pradesh, Maharashtra, Gujarat and Rajasthan, the Santals in Bihar, Orissa and West Bengal, the Oraons in Bihar and West Bengal and Mundas in Bihar, Orissa and West Bengal.[4] The Gonds and the Bhils have a strength of 40 lakh each. The Santals number about 30 lakh. The Oraons and Mundas as also the Minas have a population of 10 lakh each. The smallest Scheduled Tribe is Andamanese which has just 18 people according to the 1971 Census.[5]

According to its geographical spread, the tribal population in India can be divided into five regions – the Himalayan, the Middle Indian, the Western Indian, the South Indian and the Island regions.[6] Though in the Himalayan region, the tribal population constitutes nearly 45% of the total population of the region, it has only 12.33% of the total tribal population of the country. Whereas in the Middle Indian region comprising Bihar, Madhya Pradesh, Orissa and West

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[4] Cf. Doshi S.L., *The Process of Unification and Integration*. Concept Publishing Company, Delhi, 1978, p.20

[5] Cf. Vidyarthi and Rai, op. cit., p.64

[6] Cf. ibid. p.66

Bengal, the tribal population is 55.04% of the country's total tribal population. But it is only 14.4% with regard to the total population in the region. The next important region in terms of the tribal population is the Western Indian region, comprising Dadra and Nagar Haveli, Goa, Gujarat, Maharastra and Rajasthan. This region has 26.01% of the total tribal population and forms 26.91% of the total population in the region.

The Island region, comprising Andaman, Nicobar and Lakshadweep Islands, has a tribal population that is only 0.31% of the total population of the area.

In the Southern region comprising Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu, the tribal population is 6.49% of the total tribal population of the country. It forms only 1.66% of the total population of the region. Andhra Pradesh and Kerala have a larger share of tribal population, 3.81% and 1.26% of the total population in the respective states. In Tamil Nadu, the percentage of the population that is tribal is 0.76%, in Karnataka it is slightly higher, i.e., 0.79%. In 1971, the tribal population in Karnataka was 231,268.

2. What is a Tribe?

In India the consideration of what a tribe is should go together with the question of what a Scheduled Tribe is. The term 'Scheduled Tribe' along with that of 'Scheduled Caste,' appeared for the first time after the Constitution came into force in 1950. The custom of identifying certain groups of people for the benefit of special welfare measures sanctioned by the government goes back to pre-Independence days. The Government of India Act of 1935 categorised for the first time certain tribes as 'backward tribes.' But already in the 1931 Census, certain communities were considered 'primitive tribes' and certain others as 'backward classes.'[7]

Articles 341 and 342 of the Constitution empowered the President to notify certain tribes in the list of Scheduled Tribes. But

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[7] Cf. *Hand book of Scheduled Castes and Scheduled Tribes*, Office of the Commissioner for SCs and STs, Govt. of India, New Delhi, 1968, p.27

we do not find any specific criterion, given in the Constitution, to identify a community as a Scheduled Tribe. Yet the President has followed certain guidelines for including certain groups of people in the list of Scheduled Tribes. "In the list of Scheduled Tribes, prepared in 1950, primitiveness and backwardness were the tests applied for specifying a Scheduled Tribe. The main characteristics which are common to all Scheduled Tribes are (a) tribal origin (b) primitive way of life (c) habitation in remote and less easily accessible areas and (d) general backwardness in all respects." [8]

According to a communication by Secretary to Government of Department of Social Welfare of SCs and STs and Labour Department of Karnataka Government, "The tribes should manifest indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness." [9] The same communication further added the amplification on the criteria of a Scheduled Tribe made by the Havanur Commission Report.[10] "In the case of Scheduled Tribes, the majority of the enumerated tribal communities and racial groups live in jungles and hills isolated from the rest of the society. Because of the disabilities imposed on the Scheduled Castes and the inaccessible places where the Scheduled Tribes live, they lead a sub-human and primitive life. Their place of habitation is poor and barren. They follow unclean occupations. Education is almost completely extinct. To describe their life in short, they are no better than animals. The backwardness of these classes in known to one and all." [11]

The criteria used by the President and the Karnataka State Government in considering certain sections of people as Scheduled Tribes can be categorised into two groups (a) those that speak of distinctive features of a tribe as such like tribal origin and culture and (b) those that speak of their actual living conditions. Those living

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[8] ibid., pp. 27-28

[9] Alexander J., *Issue of Caste Certificates to STs*, No. SWL 264 SET 81, Bangalore 89 June, 1981.

[10] Havanur L.G., *Karnataka Backward Classess Commission Report*, Vol. II, Govt. of Karnataka, 1975, p.77

[11] Alexander J., op. cit.

conditions may be common to other backward groups like the Scheduled Castes. They are primitive way of life, primitive traits, sub-human life-style, shyness of contact with other communities, general backwardness, unclean occupations, and low level of education. The criterion of geographical isolation / remote areas of habitation may be distinctive of a tribe since a Scheduled Caste is not geographically isolated from other castes. Though being isolated geographically in itself does not signify a primitive way of life, yet the fact of being isolated might be responsible, to a great extent, for the general backwardness and the primitive way of life of the people under consideration. Thus we have three main criteria for a Scheduled Tribe.

i) Tribal origin and distinctive culture,
ii) Geographical isolation / shyness of contact with other communities in the region, and
iii) Primitive way of life and general backwardness.

The analysis of the actual living conditions of a people will prove the presence or absence of the second and the third criteria. Regarding the first criterion, there is no uniform opinion among anthropologists as to what constitutes tribal origin or tribal culture.

There is a lot of ambiguity in the term 'tribe' itself. The anthropologists took the term from ordinary usage where it had a variety of meanings. The term was used to denote people who were considered primitive, lived in a backward area and did not know the use of writing. As long as these groups could be easily differentiated from others as in Australia, Melanesia and North America, there was no difficulty.

But the case in India, as also in Africa, is somewhat different.[12]

There are some anthropologists who maintain that tribes have a "separate special identity and on the whole can be regarded as comparatively isolated and economically backward," though there

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[12] Andre Beteille, *The definition of a Tribe*, Seminar (14), October, 1969, as reproduced in Thapar Ramesh (ed), *Tribe, Caste and Religion in India*, Macmillan India Limited, 1977, p.7

is little difference in economic life between tribes and their neighboring peasants.[13] The separate social identity consists in speaking a distinctive language different from the fifteen regional languages recognised under the Constitution; having their own marriage regulations; and being guided by their own elders or political chiefs in internal and external affairs.[14] Others add the following criteria to recognise a group as a tribe – living in hills, being animistic (and not Hindus) and being autochthonous.[15]

But none of these criteria are satisfactory. There are certain groups, which do not satisfy some of the above mentioned criteria and yet are regarded as tribes. Regarding the question of language, there are some tribes, which speak dialects of the main Indian languages, e.g., Bhils and Mullu Kurumar speak languages belonging to the Indo Aryan family and Gonds, Konds and Oraons speak languages belonging to the Dravidian family.

Regarding religion, every tribal pantheon, at least in peninsular India, contains Hindu gods; and many of the religious practices of non tribal groups, particularly among the lowest castes, resemble those of tribes. The geographical criterion is similarly unsatisfactory for if there were no other people besides the tribes living in the hills, there would be no tribal problem. And there are tribes, which live in the plains. The economic criterion of backwardness and primitiveness is the least satisfactory as the standard of living and the way of life of many tribes are no better than that of the non-tribal peasants, since, as small farmers and agricultural labourers, both share similar conditions.[16]

Tribes are considered autochthonous and are popularly called adivasis. They are believed to have existed before the Dravidians and the Aryans arrived in India. But there are groups, which are considered tribes but which evidently form a part of the Aryan or

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[13] Bose N.K., *Tribal Life in India,* National Book Trust, New Delhi, 1971, p.3

[14] ibid.

[15] Cf. Bailey F.C., *Tribe, Caste and Nation. A Study of Political Activity and Political Change in Highland Orissa,* Oxford University Press, London, 1960, p.264

[16] Cf. ibid., pp. 263-264

Dravidian stock. The Africans of Negroid descent brought to Gujarat as slaves some 400 years ago are considered a Scheduled Tribe.

Another distinction made between a tribe and a caste is that tribes have no all India reference categories as Hindu castes do in terms of *varnas*. The tribes are considered not stratified in contrast to the hierarchical structure of the caste Hindu society. They relate to non-tribes in ways substantially different from the ways in which members of one caste relate to members of other castes. But even here exceptions are noticed. There are cases of inter-marriage between tribes and castes. Some tribes even have hierarchical sub-divisions and some are territorially dispersed.[17]

Therefore it is difficult to identify the exclusive characteristics of tribal groups in India. In this context, the best way to consider them is to see them in terms of a continuum with other groups living in India.[18]

Bailey saw the continuum in terms of political organisation. "At one end is the tribal political system which is entirely of the segmentary egalitarian type, and which contains no dependents whatsoever; on the other end is the society where segmentary egalitarian political relations exist only between a very small proportion of total society and most people act in the role of dependents."[19] The presence of segmentary egalitarian relations is noticed by the following criteria:

a) The members of the group have direct command over the resources.

b) They have access to products of economy by an independent status.

c) They have a large number of people in proportion to the total population in an area.

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[17] Cf. Weiner Myner and Feld J.V., *How Tribal Constituencies in India Vote*, Vol. II, Manohar Book Service, Delhi, p.78 as given in Doshi, op. cit., p.19

[18] Cf. Bailey op. cit., p.264; Beteille, op.cit., p.7

[19] Bailey, op. cit., p.265

All the three conditions must be present for a group to be a tribe. If there are only a) and b) conditions and not c) then we have a caste and not a tribe.[20] The continuum in terms political organisation as explained by Bailey is actually based on economic conditions and the proportionate number of people.

According to Andre Beteille, the advanced societies can be distinguished from tribal societies by the presence of certain emergent characteristics like differentiation and specialisation. In primitive societies, the relations of production are homogenous. The differentiation and specialisation are mostly based on biological factors such as age and sex and, some times, on kinship. Functional specialisation is based, at the most, on specific skills of certain individuals only, e.g., a priest or a medicine man. But tribal groups are mainly societies based upon kinship where social stratification is absent. Yet, since we are speaking in terms of a continuum, we may find many non-tribe, peasant societies where differentiation and specialisation are present but only in an incipient manner.[21]

The directions of continuity are manifold and not just the two given above. They can be in terms of language, religion, social organisation, cultural practice, economy, habitation, territory, way of life, and so on. Tribal groups may show in one or more of these aspects similarities with or distinction from other groups in the region, and various stages of assimilation.

Thus, if the tribal groups in India have "in varying degree elements of continuity with larger societies of India," [22] the ultimate line distinguishing tribal groups from others can only be drawn arbitrarily. Beteille proposes that the only criterion coming to the rescue here is the historical consideration. How were the groups under consideration in the recent past? In many cases, the antecedents of a group may speak of tribal conditions.[23]

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[20] ibid.

[21] Cf. Beteille, op. cit., pp.11-14

[22] Ibid. p.7

[23] Ibid. p.14

We can summarise the above discussion as follows· There can be no fixed criteria to distinguish a group of people as a tribe. There may be certain tribes with distinct features which set them off from other people in the region, in terms of language, 'primitive religious traits' of animism and totemism, social and political organisation and ethnic features. But there are many groups which are recognised as tribes but, at the same time, share with the members of the larger society many features like language, religious and cultural practices, economic conditions and standard of life. Here the concept of continuum helps to transcend the difficulty.

The continuum recognised by Bailey is that of political organisation with segmentary, egalitarian relations at one end and hierarchical, dependent relations on the other. Andre Beteille uses the continuum of relations of production with homogenous relations at one end and differentiation and specialisation at the other. The directions of continuity can be multiplied. The purely tribal societies at various continua will fall at one end and the castes and the advanced societies, at the other. But there may be various combinations in between the extremes. And here the decision to identify a certain group as a tribe must be made arbitrarily taking into account the historical antecedents of the group.

The main criteria, therefore, that help to determine a particular group as a tribe, are as follows:

a) A certain social identity which sets this group apart from other groups in the area, in terms of language, social organisation, marriage regulations, political organisation, certain mores and beliefs and ethnic features. When clear identities are not visible on any of these aspects, the immediate historical antecedents will throw light on the specific identity of people; and

b) General backwardness and primitive way of life. Let us see how far the Siddis of Karnataka satisfy these requirements.

3. Siddis in Karnataka as a Scheduled Tribe:

1) Identity:

The one feature, which separates the Siddis from all other groups in the region, is their possession of distinct ethnic features. They belong to the Africans of Negroid race. The persistence, by and large, of distinct physical features of dark complexion, wooly hair, thick lips, flat nose and prognathism, sets them apart from other people.

If the Siddis are distinguished and set apart from other people racially, it may not follow that they should also have internal cohesiveness as one group to be recognised as a tribe. There is a possibility of internal cohesiveness only when there is a centralised authority or a fixed political unit in a clearly defined area or group. But there are tribes which lack overall cohesiveness. They have only segmentary political systems as in the case of Nuer and Dinka of Sudan and Tallensi of Gold Coast. Similarly, the Siddis of Karnataka are also segmentary. Lacking an overall organisation, each settlement forms the ultimate unit of authority. Every settlement has its leader to manage its internal affairs. Though other castes in the region have their own organisations, settlement leadership is distinctive of the Siddis in that they do not form a part of the caste hierarchy.

The Siddis of Karnataka are also segmented by their affiliation to three different religions – Hinduism, Islam and Christianity. But their affiliation to a particular religion does not fully amalgamate them with other members of that religion. There is not much social interaction between the Siddis and the non-Siddis of the same religion. Inter-marriage between them is almost nil. Therefore belonging to different religions is not positively detrimental to Siddi identity.

Though the Siddis of different religions follow different religious practices, we notice a common animistic belief in spirits and ancestors and various practices resulting from this belief. These practices are also similar to those of the low caste groups in the region and are typical of a tribal group. But we notice elements of

continuity with dominant castes of the region in various life cycle rituals. The Siddis have borrowed a lot of rituals from those dominant groups.

In terms of language, we notice elements of continuity with other people in the region. They have adopted for their mother tongue Indian languages like Konkani and Urdu. These languages are not necessarily languages of the dominant groups in the region where they are settled now. But they are also familiar with the regional language, that is Kannada. Thus the Siddis have borrowed from the dominant groups in the region many elements of their culture and language. They lost their distinctive language and culture in course of time after they were brought as slaves to India.

A majority of the Siddis are agricultural laborers and small farmers. In that respect, they are subject to the same laws and forces of economy as are other agricultural labourers and farmers. They follow similar agricultural practices.

Another feature, which is distinctive of Siddis, as also of a tribal group, is their love for dance and music. In their carefree nature and a non-concern for the future, we can discern an element of continuity with other low caste groups in the region.

2) Backwardness:

The analysis carried out in the preceding pages has left no doubt about the general backwardness of the Siddis.

a) Location of settlements: Excepting the eleven houses found in Dandeli town, all the settlements of the Siddis in Karnataka are situated in the forests of Western Ghats. Most of these settlements do not have any educational or health facility and their problems are further compounded by the lack of means for easy communication.

b) Houses: The table reveals that only 20.2% of the houses of Siddis are *pucca* ones. But even out of these, only 6.7% were built by their own effort.

Types of House	No. of Houses	Percentage
Thatched roof	598 + 14	55.5
Semi-*pucca* (tiled roof & bamboo screen walls)	262	24.3
Pucca	217	20.2
by own effort	72	6.7
by Govt. & KDDC	145	13.5
Total	1077 + 14	100.00

c) Household equipment: The Siddis have a bare minimum of utensils, clothes and implements for work. The utensils are mostly earthen and of aluminium. Quite often the clothes they wear are bought second hand and are usually in rags. The farmers in many cases do not possess the necessary implements. Most of the Siddis are agricultural labourers because they cannot afford to possess a pair of bullocks and other necessary implements for farming.

d) Education:

Total Population	Total Literates	I & III std	III -VII std	VIII-X std	PUC College	
5578	537	238	285	10	4	-
10%	9.6%	4.3%	-	5.3%	-	-

In the above table, all those who have studied or are studying only the Ist or the IInd standard are considered literate. But the actual number of literates, i.e., with a capacity to read and write, is very small. It is only 5.3% of the total population.

e) Main occupation: The families deriving most of their incomes from various sources can be tabulated as follows:

Types of Occupation	No. of Families	Percentage
Wage labour	704 + (14)	64.8
Agriculture	364	33.5
Service (mechanic, cleaner, driver, forest depot manager)	9	0.8
Old age pension	7	0.6
Petty shops	2	0.2
Begging	1	0.1
Total	1087 + (14)	100.00

The table is self-explanatory to reveal the low standard of living of the Siddis. We shall go into detail about the condition of the farmers.

f) **Farmers:**[24] To the list of 364 Farmers for whom agriculture is a main source of livelihood, we must add another 280 farmers who have to depend mainly on wage labour for sustenance. Some farmers have more than one type of holding. The total number of the holdings is 580.

Types of Holding	No. of Holdings	Acre - *Gunte**	Average
Own	329	1435-08	4-16
Encroached	203	575-00	2-32
Land taken on lease	34	122-20	3-24
Lands given on lease	14	57-30	4-04
Total	580	2190-18	

* 40 *guntes* make one acre

[24] In the 1077 houses live 1087 families of the Siddis. This is because three families live in two houses each and in another six houses, live two families each, thus accounting for the extra ten families. Adding to this number another 14 families about whom it was possible to get only some scanty data, we get a figure of 1101 for the total number of the Siddi families in Karnataka. There may be another 50 to 60 families about whom it was not possible to collect any data. The average number of persons in a family works out to be 5.5.

g) Details about Own Land Holdings:

Types of Farmer	No. of Farmers	Percentage	Acre - Guntes
Small (less than 2-20)	115	34.94	176-24
Marginal (between 2-20 to 5.00)	128	38.91	509-36
Others (above 5-00)	86	26.15	748-28
Total	329	100.00	1435-08
(30.27% of total number of families)			

h) Milch Cattle: Only 273 families, out of the total 1087, possessve 958 cows and 133 families have 242 she-buffaloes.

From the data on occupations and on farmers and on their land holdings and milch cattle wealth given in the subsections e) to h) above, we can draw the following conclusions.

i) By and large, the Siddis are so poor and possess so few assets as to live mainly by wage labour.

ii) The number of farmers having legal titles on lands is just 30.27% of the total number of families.

iii) Of these, a majority of them, i.e., 73.85%, are small and marginal farmers. These farmers possess, on an average, just two acres and thirty two *guntes* (or 2.8 acres) which are, as a rule, one-crop dry cultivation lands.

iv) They have hardly any subsidiary sources of income to raise their standard of living except those for which they depend on the forest.

3) A Few Recommendations to the Government:

a) The Karnataka State Government must immediately recognise the Siddis as a Backward Tribe and take necessary steps to uplift the marginalised and, by and large, a neglected and forgotten section of humanity. At the same time, it should pursue the matter of getting them included by the President in the list of Scheduled Tribes.

b) Mere provision, by the State Government, of opportunities to be taken advantage of by the Siddis will not be sufficient, for the mere fact that at present they are not in a position to exploit those privileges. Various basic facilities must be undertaken on an intensive scale so that the Siddis can exploit to their advantage the government provisions reserved for the backward and special groups. Those facilities and projects fall in the categories of housing, health, education, means of communication and sources of income.

One difficulty in providing basic facilities in a majority of the Siddis is that their houses are spread out in interior forest regions. To come up with suggestions that are really beneficial to the Siddis, we must study the situation thoroughly and be able to tackle the problems in a holistic way. What I do here is to propose only some general suggestions.

i) The settlements that are spread out in homesteads in the interior forest regions must be established in compact blocks in places sufficiently close to their original locality of residence and where they can be given legalised land holdings. In other settlements which are compact but whose holdings are not legalised, steps must be taken to remedy the situation in a satisfactory way.

ii) Roads must be cut to connect the settlements to the main villages in the locality and to the taluka centers. Small bridges across streams and rivulets are also very necessary to bring about quick communication.

iii) Once the settlements are established in compact blocks and communication facilities are provided for, the settlements must be provided with educational and health facilities.

A compact settlement of 30 to 50 families can easily be given a primary school. The children passing out of the Vth standard in the locality must be encouraged and given incentives to pursue their studies in nearby villages or towns where there is a scope for higher learning. It may be necessary to open up hostels and provide monetary assistance to families so that they may procure books and clothes for their children.

iv) A primary health worker must be employed to look after a number of compact settlements in a locality.

v) Besides regularising the land holdings, the government should provide agricultural labourers with lands for cultivation. The agricultural labourers and the small and marginal farmers must be easily given the facilities under various IRDP schemes especially for securing a pair of bullocks, agricultural implements and a cart, if necessary. As of now, the applications for various loans under IRDP schemes, especially for procuring a pair of bullocks, are easily bypassed under false pretexts and their supplications fall on deaf ears.

vi) To raise the income level, various subsidiary sources of income must be provided through the setting up of small scale and cottage industries. As cane, bamboo and materials for mat making are available in plenty in the forests of Uttara Kannada, cane ware manufacturing, basket making and mat weaving can be promoted. Bee keeping also can be encouraged. To promote these cottage industries, training facilities and facilities for marketing the produce must be provided.

vii) To implement the developmental projects and promote infra-structural facilities, the special Deputy Commissioner in charge of developmental activities in Karwar must be given a special mandate to take up the cause of the Siddis and be provided with funds meant exclusively for the Siddis.

The Social Welfare department both at the state and the district levels also must promote the interest of the Siddis in an effective way.

The Siddis in Karnataka are not that numerous. They are just around 6000. But building up a small marginalised section of humanity and strengthening and preserving its identity while at the same time helping it to integrate itself in the mainstream of national life will only add to the diversity and richness that is India.

IV

The Report of 1984 and After....

Inclusion of Siddis in Karnataka in the list of Scheduled Tribes was the main focus of the ethnographic study. But it was considered just one of the means in effectively redressing their situation. The study made a strong case about their tribal features and very primitive and backward conditions of their life. It also highlighted their unique strengths in performing arts like singing and dance and their potential for athletics and sports. The study was a part of an integrated approach for addressing all their concerns, i.e., building a strong organisation among them that would address all their issues; making the world aware of their strengths in arts and athletics; making them address their livelihood concerns revolving around the forests and the 'encroached' lands inside or at the periphery of the forests; making them feel proud about themselves and their heritage through recollecting a part of their history as kings and reclaiming a new and positive understanding of their nomenclature, 'Siddis,' meaning *sahebs* or masters.[1] It is the purpose of this chapter to briefly highlight the achievements in all these areas from 1984 onwards till now.

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1. Prof. and Dr. Abdulaziz Y. Lodhi, Head of the Kiswahili Department, Uppsala University, Sweden, has however, brought to light, the real etymology of the term Siddi as Arabic 'saydi' meaning prisoner of war or captive. "In this paper, I have mentioned again my new etymology of the term Siddi (and its other variants) that it is from the Arabic 'saydi' (spelt with the emphatic 's' consonant 'saad') meaning 'prisoner of war' or 'captive' which sounds more logical than tracing the origin of term to the Arabic religious / aristocratic title 'sayyid' (spelt with the unemphatic 's' consonant 'siin') though there is

1. Inclusion in the lists of STs and of BTs:

A number of representations were made along with the copies of the study to the persons concerned both in the central and the state governments. The Karnataka Government acted swiftly on the petition. The Social Welfare Department had also requested a professor of Karnatak University, Dharwad, Dr. Kadethotad, to submit a report on whether the Siddis could be included in the list of the Scheduled Tribes or not. Dr. Kadethotad had incorporated in his report the findings of the study and submitted it to the government. He too had recommended considering Siddis as a Scheduled Tribe. Based on these two studies, the Government of Karnataka passed an order on 8 January 1986 including "'Siddis' community in the list of Backward Tribes for purposes of special treatment under Articles 15 (4) and 16 (4) of the Constitution of India with immediate effect." The order also stated that "the State Government have decided to move Government of India to include Siddis in the list of Scheduled Tribes." [2]

Since the Preamble to the above order referred only to the Siddis of Uttara Kannada, the author had a made a representation to the Karnataka Government that the delimitation of the application of the order to the Siddis only in Uttara Kannada district must be removed or rather a clarification must be issued that the order applied to all the Siddis in Karnataka. A fresh modification order was issued on 9 June 1986 stating that "Government is pleased to include 'Siddi' community of Karnataka as a whole irrespective of religion and place of residence in the list of Backward Classes under the category of Backward Tribes...." [3]

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ample evidence of Siddis in the employ of Sayyids both in India and other places and of Siddis rising to aristocracy and royalty in more than one place." The paper is titled, *"Linguistic evidence of Bantu origins of the Sidis of Gujarat and Shidis of Baluchistan"* and will be presented at the International Conference on the African Diaspora in Asia to be held in January 2006 in Goa. From a personal correspodance shared by Dr. Abdulaziz with Prof. Jean-Pierre Angenot who in term sahred it with the author

2. See Annexure 1, pp. 127-138
3. See Annexure 1, pp. 127-138

Of the many officers and peoples' representatives in the central government whom the author had met to get the Siddis included in the list of Scheduled Tribes was Ms. Margaret Alva, the then Union Minister for Law and Parliamentary Affairs. She then represented the Karwar constituency in the Rajya Sabha. She suggested that the author on his own introduce a private bill in the Parliament. She promised to send him a format for drawing up the bill. She would then get it endorsed by three other members of the Parliament and introduce it in the author's name. The author drew up the bill and sent it to her.[4] But whether the bill was introduced in the Parliament is not known, for she was soon transferred to the Ministry of Sports and Youth. But in the latter ministry she did an immense service to the Siddi people.

Various representations were continuously made by the organisation of the Siddis, "All Karnataka Siddi Development Association" (AKSDA) for their inclusion in the list of Scheduled Tribes. The efforts finally bore fruit with the central government passing on 7 January 2003 the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002, No.10 of 2003 and publishing it in the Gazette of India on the following day.[5] With this Act, the Siddis in Uttara Kannada district became the 50th and the latest Scheduled Tribe in Karnataka. There is a need to get the area delimitation rectified.

2. Organising the Siddis:

AKSDA with Bastianv Simanv Siddi as its first president was formed in 1984. There were two well meaning catholic priests behind this initiative. They were Frs. J. B. D'Silva and Koima of Karwar diocese. AKSDA spearheaded a number of struggles right from its inception. There were many efforts made to address their key issues rallying thousands of Siddis at a time. In the first few meetings and gatherings of AKSDA, the author brought out the etymology of 'Siddi' as meaning master and pointed out that they had nothing to be ashamed

4. See Annexure 1, pp. 127-138
5. See Annexure 1, pp. 127-138

of in their name, but use it proudly.[6] The tendency of substituting some other names in the place of Siddi was effectively countered.

The detailed informations given in the study about the numerous habitations in Uttara Kannada, Dharwad and Belgaum districts were put to good use by the AKSDA leaders to mobilise the Siddis and build up a strong movement among them. The gathering of about three to four thousand Siddis in Yellapur in 1989 passed altogether seven resolutions. The first one among them was to organise Siddis from all the communities under one banner to promote their all round development. AKSDA took great pains to see that the leaders from all the three communities of Hindus, Muslims and Catholics shared responsibilities in building up the organisation. The names of the first set of office-bearers bear witness to it. They were: Bastianv Simanv Siddi – Chairman, Cajetan F. Siddi – Deputy Chairman, Ghorisab R. Siddi – Vice Chairman, Manuel P. Siddi – Secretary, Krishna Tamasya Siddi – Joint Secretary and Anthony Fernandes Siddi – Treasurer. AKSDA later fell into disrepute and a new organisation by name "Siddi Development Society" (SDS) was formed in 1995. Right now the three main leaders of this organisation are Lawrence Kaitan Siddi, Imam Siddi and Krishna Tamasya Siddi. The first of these has also the distinction of being elected the president of Taluk Panchayat between 1999 and 2004.

A number of other organisations and cooperatives have sprung up under the leadership of different Siddis. "The *Siddi Janangada Aranya Koolikarara Sangha* (SJAKS), a cooperative society set up in 1991 in Kuchganv village of Yellapur taluk under the leadership of Benneth Antony Siddi took up forestry contracts and raised teak nurseries in cooperation with the forest department. The activities were found to be mutually beneficial for the members and for the forest department especially in the initial years."[7] But for the last ten years or so, the Sangha has not been that active. There are at present two other cooperatives under the management of the Siddis but

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6. See above, note 1, p. 103
7. Cf. Beeranna Nayak Mogata, "Siddie Tribals Join forces with Forest Dept," in Karnakata Notebook, Indian Express, Bangalore 27 June 1994

promoted by the government. Both go by the same name, *"Sahyadri Girijanara Dodda Pramanada Sahakari Sangha"* [8] but are based in different taluks catering to different clusters of taluks in Uttara Kannada district. One is based at Yellapur, covering four taluks of Yellapur, Ankola, Sirsi and Mudgod, with a membership of around 500 Siddis. The other is based at Haliyal and catering to the three taluks of Haliyal, Joida (Supa) and Karwar. It has a membership of about 400 Siddis. A number of Self Help Groups have been promoted for the purpose of credit and savings. Associations are also promoted by different political leaders for the benefit of the Siddis.

Recently a network of international and national scholars and activists has been formed that seek to promote the interests of the African Diaspora in Asia in a significant way. These may prove to be of immense benefit in promoting the cause of Siddis. Profs. Jean-Pierre Angenot, Full Professor (retd.), Federal University of Rondonia, Brazil and Visiting Researcher, Goa University and Shihan de Silva Jayasuriya, The King's College, University of London, formed on 18 April 2003 "International Academic Network: The African Diaspora in Asia (TADIA)." The network already has a membership of 310 scholars and activists from 49 countries around the world interested in the cause of the African Diaspora in Asia. It has also 209 affiliated institutions from all the continents.

Jean-Pierre was also instrumental in forming along with six others, Siddis and non-Siddis, another Indian national association, "The Society for Research, Culture, Education and Development of The African Diaspora in Asia – TADIA" (to be known as TADIA Society) which is going to be registered in Bangalore, Karnataka, India on 19 September 2005. The two associations or networks are going to be known by one name, "TADIA Society " The international network will be a part of the registered society.

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8. The name translates as "Large scale Co-operative society for the tribales of Sahyadri Mountain Range" (Sahyadri is the vernacular for Western Ghats.) The co-operative society is also known has 'The LAMP Co-op Society standing for large scale and mulitpurpose co-operative society.

TADIA Society is organising an international event from 9 to 22 January 2006 on the theme of "African Diaspora in Asia." The event consists of four days of Academic Conference on "The African Diaspora in Asia: its Past, its Present and its Differences and Similarities with the Transatlantic Diaspora;" two days of Meeting between the Scholars and the Siddi Leaders; three days of Workshop on "An All India Siddi Federation Proposal and on Socio-economic development Strategies"; four days of "Festival of African Cinema" and three days of "Pan African Festival of Music, Dance and Song;" and some days of optional tours to Siddi historical places in India. Some of the events will run concurrently. About 200 scholars from around the world and 100 Siddis from India are expected to participate. All pertinent academic issues will be allowed to be presented and discussed. Focussed development strategies will be shared and evolved. Care will be taken to see that the Siddis themselves take part actively and as contributors. This will be the first major event to bring together international scholars on Africans in Diaspora in Asia, the Indian Siddis and a few diasporic Africans from other continents. It will also address the livelihood issues of the Indian Siddis in a specific way.

3. Developmental Works for the Siddis:

Apart from bringing all the Siddi communities together, AKSDA was also involved in bringing about significant changes in their material life. The author had proposed to AKSDA in 1985 to settle the Siddis in compact blocks so as to work out effective interventions for their all round development. A comprehensive time bound plan of action for five years was drawn up. The plan of action had these four components: 1) Resettlement programme for 232 families which are isolated and dispersed in the mountain slopes and forests of Ankola and Yellapur. They were to be settled in four blocks each having 50 to 60 families. 2) Similar resettlement programmes in another four blocks for another 245 families which are found in small clusters of two to five families in different settlements in the plateau region of Yellapur, Haliyal, Mundgod, Kalghatgi, Khanapur and Supa taluks. 3) Socio-economic development programmes at the existing

settlements for 624 families or for 869 families, if the 245 families in the second component were not to be settled in new blocks. 4) Community organisation and coordination of activities through Siddi leaders to bring about self-confidence, self-respect, self-reliance and co-operation. Detailed activities under each of the four components were drawn up and budget worked out. AKSDA accepted the proposal and attempts were made to identify vacant revenue lands or former revenue lands but later included in the forests. The Deputy Commissioner was approached for the grant of the required lands. But nothing is known as to what came of all those efforts.

Another effort was made in 1989 to work out a comprehensive development strategy for the Siddis. This was due to CNF & CE, Bangalore under the directorship of Fr. Claude D'Souza, S.J., taking over the supervision of AKSDA and appointing a full time programme officer, Shivappa Poojary, an M.S.W. (Master of Social Work) to run its activities. A number of programmes were carried out under his guidance. But AKSDA itself stopped functioning because of internal dissensions among its leaders. Another organisation, SDS, was formed in 1995 with a few committed Siddi youth from all the three Siddi communities, as explained above, and Shivappa Poojary continuing to render his service. The CNF & CE itself went through some turmoil soon thereafter and gave up its interest in SDS and all other field involvements. The leaders of the SDS are on their own now, managing to carry out a few activities for the Siddis by themselves and by procuring whatever support they can from other agencies.

The cooperative associations run by the Siddis themselves have brought about significant changes in their socio-economic situation.

The development works for the Siddis are not restricted to the organisations of the Siddis alone. The KDDC, since the starting of the Karwar Diocese in the late 70s, has been making significant interventions in the life of the Catholic Siddis. The Loyola Vikasa Kendra (LVK) and the Loyola School and Hostels of Jesuits in Mundgod set up in the late 80s are also catering to the needs of the Siddis from all communities along with other communities in the

area. The various other outfits related to KDDC and LVK and run by the catholic religious sisters also work for the educational and socio-economic development of the Siddis. A few organisations set up by politicians or leaders, like Ms. Margaret Alva, the five term MP (Member of Parliament) from 1974 till 2004, representing Karwar on a few of those terms, former Union Minister and currently General Secretary of the Indian National Congress[9] and Mr. R.V. Deshpande, the MLA (Member of Legislative Assembly) from Haliyal, Uttara Kannada district for many terms and a long time serving cabinet minister in the State of Karnataka also cater to the needs of the Siddis.

A mention must be made of the promising "The Siddi Women's Quilting Cooperative of North Karnataka," a cooperative quilt project at present involving Mainally, Gunjavati and other communities. The quilts are produced in the villages and sold abroad. The project was an initiative started in the late 90s by Prof. Henry J. Drewal, Wisconsin University – Madison.

Due to all these interventions, the socio-economic and educational situation has improved significantly from what it was in 1983-84. A detailed survey and study can record these changes and point out the significant gaps that still require to be addressed.

4. Art Performances and Achievements in Athletics and Sports:

Regarding arts, the performance of a rendition of Brecht in Kannada, *"Kappu Janaru Kempu Neralu"*[10] by Siddis in Manchikere in the early 80s was the first attempt by the outside world to take note of the talent of the Siddis in arts. The second occasion of recognition of Siddi culture by the larger society was the invitation in 1984 by the Special Deputy Commissioner of Karwar to the Siddis of Mainally to give a performance of their dances and songs in Karwar town during a district level cultural festival.

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9. She has been conferred recently with the first Nelson Mandela Award for Minority Empowerment for 2005
10. It is translated as, "Black People, Red Shadows."

Siddi cultural troupes of late have taken part in many local, regional and national level events and festivals. They regularly take part in Konkani festivals. A troupe is preparing itself to tour outside India under the guidance of Mr. Eric Ozario, the famous Konkany folk singer and the founder of Mandd Sobhann, a Konkani Cultural Centre in Mangalore. Another cultural troupe[11] with members from Mainally, Ugginakere, Hulipal and other villages has given performences in many parts of the state and is preparing to tour the Middle East. This troupe was the outcome of a training programme organised in Mundgod for Siddi youth by Fr. Francis Guntpilly, S.J., for 15 days around 2000 with the help of Eric Ozario and Mingel Anthon Siddi, a prominent cultural leader from Kodse, Yellapur. The latter is also a nominated member of the Konkani Sahitya Academy of Karnataka Government, a recognition by the State of the cultural contribution of the Siddis.

But the greatest success so far was in the field of athletics and sports. The credit for this goes entirely to the imaginative push given by the then Central Minister for Sports and Youth, Ms. Margaret Alva. Before she took charge of that ministry, she held the port folio of Ministry for Law and Parliamentary Affairs as explained above. While making a representation to her to see to the inclusion of the Siddis in Karnataka in the lists of STs through an Act passed by the Parliament, the author had also briefly explained to her an anecdote he had quoted in the study about a Siddi schoolboy. During an athletic competition in the school, the boy after contesting one event was ready to participate in another without taking time out for rest while other boys were exhausted and needed time for recuperation.

The step taken by her as the Sports and Youth Minister on behalf of the Siddis has had a tremendous impact on the life of Siddis and has made them to be recognised by others as a people who can make unique contributions to the state and the nation. In the words of P. G. Viju in an article in a Kannada Daily, *'Prajavani'* on 30 October 2000,[12]

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11. There are, at present, quite a few similar troupes actively promoting Siddi culture.
12. P.C. Viju, "*Siddi Jeeva'gala Ukkida Kreedasele, Saamajika 'Parivarthane'*" in *Kreede Yuvaranga* of *Prajavani*, a Kannada Daily.

"Around two decades back, Karnataka witnessed the sudden emergence of various movements like naxalite movement, farmers' movement and dalit movement. But the winds of those movements did not blow over the Siddi people. But the 'sports movement' that occurred in the previous decade has succeeded in bringing out their capacities. It is only a pity that that 'movement' did not rise to the expected heights and wilted half way through." The heading of the article tries to capture poetically the phenomenon. It can be literally translated as: "The overflowing of the inner springs of athletic/sports' talents of 'Siddi living (being)s'(bringing about) social 'transformation'."

Soon after taking charge as Sports and Youth Minister, Ms. Alva introduced a scheme for the promotion of sports in specific tribal areas. A senior I.A.S. officer of Andhra cadre, R.S.V. Rao, was appointed as the special officer for the implementation of that scheme. He was known to have had an immense concern for the hill tribes. Under the scheme, boys and girls of Oranv tribe of Ranchi, Ladakhi people of Himachal Pradesh, tribals in Manipur, Siddis of Gujarat and Karnataka were to get opportunities for special trainings in sports and athletics.[13]

The first talent contest to recruit the Siddi youth for special sports and athletic trainings was held in Yellapur in 1987. Out of the 150 entries, twenty youth, fifteen boys and five girls were selected for a preliminary assessment camp. Out of them, fourteen, eleven boys and three girls, were finally selected and sent to various places for trainings. But from among the fourteen, five left the training due to various reasons. Among the remaining nine, two were undergoing trainings for long distance running in Simla, one for football in Delhi and six for athletics in Kanteerava Stadium in Bangalore under the Sports Authority of India. The youth in Bangalore were also placed in residential schools to pursue their high school studies. The coaches for the Siddis in Bangalore were a dedicated couple, Ravanan and Rachana.

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13. ibid.

The second talent test was held again in Yellapur in December 1988. This time there were 400 entries from which forty were selected for the preliminary assessment camp. From the forty, a final selection was made of sixteen youth, seven boys and nine girls. All the sixteen were made to undergo trainings in Kanteerava Stadium. There were totally seventeen athletes, eight boys and nine girls; four boxers; one swimmer; and two weight lifters; thus making a total of twenty-four undergoing special trainings at the Kanteerava Stadium in around 1989.

The trainings started bearing wonderful results from the very first year itself. In a national event held in 1988, a girl won the national silver medal in the 200 metres' run under the fifteen years' category. This was the beginning of many more remarkable achievements in the near future. Kamala Babu Siddi was a national champion in the girls' pentathlon. Kuppi Siddi was a national champion in the 600 metres' run for girls under fourteen years. Savitri Subba Siddi won a gold in the 800 metres' run in a junior national meet. Mala Nagesh Siddi won a national award in the 400 metres' hurdles. Vinoda Rama Siddi won a gold medal at the national level 200 metres' run for girls under sixteen. Rupa Siddi and Sharada Siddi won medals for weight lifting in national level events.

Benjamin Siddi made significant strides in boxing and was included in the Indian team of the probables. Govinda Sanya Siddi won a gold in the national junior 800 metres' run. Prakash Siddi won a gold in the 800 metres' hurdles for boys under sixteen years and equaled the national records. Mingel Saver Siddi also won a gold while beating a national record. Anthony Siddi won a medal at the national level 1500 metres' run for under the twenty years old. Lakshman Appu Siddi had beaten a national record in 100 metres' hurdles for boys under sixteen. Juje Jaki Siddi also made a mark in hurdles. Juje Agnel Siddi first took practices in discus throw, then tried his hand in boxing and finally settled with judo and within one year won a gold in the national sports meet. Lawrence Siddi also gained remarkable heights in boxing. David Siddi has made a mark in judo at the national level. Juje Siddi has made remarkable gains in

the skills of football and is still the goal keeper in the prestigious Salgaocar Football Club of Goa. Only Suresh Siddi did not make any significant mark in swimming.[14]

The author had met Ravanan and Rachana at the Kanteerava Stadium around 1989. Ravanan appraised the author of the beginnings and the developments of the special training programmes in athletics and sports for the Siddis in Karnataka. He was all praise for the tremendous progress made already by the young Siddis. The author could sense that the Siddis were very close to his heart. The coach told him that the progress made by the Siddis in such a short period of training was comparable to the successes witnessed in any other part of the world including Russia where very rigorous and systematic trainings were given in athletics and sports. The successes of the Siddi youth in such a short period of training were more remarkable than the successes in Russia, he assessed. If the commitment to the development of the talent and innate strength of Siddi youth was sustained, then Karnataka and India could reap rich harvests in the years to come in the field of sports and athletics, he had opined. But unfortunately, Ravanan met with an untimely and tragic death in 1995 and his wife shifted herself to Delhi soon thereafter. Another officer, Purushottam Rai replaced Ravanan. But whether he was a match to Ravanan, is not certain. The central scheme was merged with a state programme in 1995[15] and not cancelled as it was made out to be.[16] Not much support has been given to the programme after 1995. It looks as though the programme has been scrapped. Some sports authorities in the state blamed the Siddis for the failure of the scheme.[17] Even now the authorities point a finger at the Siddis for the collapse of the scheme.[18]

The various Siddi youth who had made a mark in the various national events were absorbed in various services and did not devote

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14. ibid. and from the data shared by Ravanan with the author in 1989/1990.
15. According to Rachana in a coversation with the author on 7 September 2005
16. Cf. P.G. Viju, op. cit.
17. Ibid.
18. From casual meetings with the sports authorities at the Kantirava Stadium and the Sporta Authority of India, Bangalore.

themselves exclusively to the cause of athletics and sports.[19] This was, however, understandable given the utter poverty of their homes. Quite a few had also passed the Secondary School Leaving Certificate (SSLC). A majority joined the police force in Karnataka and Punjab. Some joined the ranks of soldiers in the Indian Army. Some took up jobs in the private sector.[20] But joining any service need not deviate anyone from the pursuit of athletics and sports opines Rachana.[21]

The succeeding coaches after Ravanan have found it a big task to maintain discipline among the young trainees. The higher officials in the Karnataka Sports Authority seem to have done some introspection as to what led to the failure of the scheme that had made such promising beginnings and had given such wonderful results from its very first year of existence comparable to any international standards. Did the authorities and those in charge fail to understand the family problems faced by the Siddi youth and the cultural tensions they were going through in a metropolitan city far removed from their settings in the forest areas in Uttara Kannada? Did they fail to inculcate a sense of worth and self confidence and reach out to them with loving care and affectionate words given their background of poverty and racial peculiarities all leading to an acute sense of inferiority and loneliness? If Africans in the teams of other countries, especially U.S.A., can outshine in any international event, what prevents India to allow Africans on its soil to flourish? Sharada Siddi had beaten a state record in weight lifting in the early 90s. But she did not go further.Whereas Karnam Malleswari who started undergoing a similar training in weightlifting around the same time and in the same stadium went ahead to win a bronze in the Olympics held in Sydney. When P.G. Viju tried to understand Sharada Siddi, she seems to have replied, "Everyone speaks about us. But we do not feel anyone as our own. Whether we get a medal or not, all is the same for us. There is neither joy nor sadness; but only remorse that engulfs us."[22]

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19. P.G. Viju, op. cit.
20. ibid.
21. From a personal conversation with the author on 7 September 2005.
22. P.G. Viju, op. cit.

The introspection supposedly carried out by the sports authorities has not yet led to the revival of the scheme, if not by the centre, at least by the state. The type of intervention initiated by Ms Alva gave an opportunity for the Siddi youth to excel in what they were good at, feel proud of themselves and shed their own negative images about themselves and for the larger society to give up its stereotypes about the Siddis, accept them as equals and also with unique talents and strengths possessed by them so abundantly. But the remark by Sharada Siddi quoted above shows the long road ahead to accomplish the task and the dire need to build bridges between Siddis and non Siddis.

5. Basis for Further Research:

The present study has been found extremely insightful by other scholars from different universities for beginning fresh researches on various aspects of the life of the Siddis.

As explained in the Preface, three scholars have carried out further researches already. The research initiated by the linguist couple, Geralda de Lima and Jean-Pierre Angenot, promises to unravel the geographic roots of the Siddis by comparative linguistic analyses.

There is an urgent need also to get the exact demographic figures of the Siddis in Karnataka. The 1984 study revealed a Siddi population of 5,578 spread out in 153 settlements. A casual study done by AKSDA in 1989 showed there were around 8,000 Siddis in 174 settlements. The leaders of SDS are now making a claim of nearly 18,000 Siddis in Karnataka. A census type of study, which will be launched soon, will bring out the actual number. According to certain estimates, there seem to be around 10,000 Siddis in Gujarat and 12,000 Siddis in Gujarat. The Siddi populations in Maharastra, Goa and West Bengal are still a matter of conjecture. The TADIA Society could take up the task of finding out the exact number of Siddis in different parts of India as one of its immediate future programmes.

V

Getting in Touch with the Siddis....*

1. The First Contacts with the Siddis:

My memory is hazy. When did I gather the facts that the Siddis were spread out in the three religious groups - Hindus, Muslims and Catholics but not included in any special category under the Constitution for special protection by the government; that their socio-economic situation was very tragic may be even more than that of dalits and akin to that of Koragas in the then undivided district of Dakshina Kannada? When did I get an insight that the plight of the Siddis could be remedied significantly if they were included in the list of the Scheduled Tribe (ST)s?

I may have formed definite ideas on all those questions during many of the visits to Yellapur and Mundgod during the course of my M.A. studies in Social Anthropology at Karnatak University, Dharwad between 1981 and 1983. I was still a Jesuit then and there were three other Jesuits manning the two parishes in Yellapur and Mundgod. Yellapur was taken care of by two since late 1981 and

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* A personal account by the author of what brought him in touch with the Siddis and various forces that shaped the study.

Mundgod since 1982. Mundgod taluk was just taken up by the Karnataka Jesuits on the invitation of the Bishop of Karwar.

My first contact with the Siddis goes back even earlier to May-June 1979.** I was ordained a priest just then, i.e. on 27 April 1979. Before taking up the next assignment of teaching in a theological seminary, I was asked to render service for a month or so in the remote parish of Haliyal, on Karwar Bishop's invitation. There was an elderly priest in the parish and an energetic brother to assist him. On finding out my readiness for service any time, any where, the brother would take me almost daily to different settlements of the Siddis in the parish covering the entire taluk. Before the formation of Karwar Diocese, the area was under Belgaum Diocese and prior to that under Goa Archdiocese. For all those years, the spiritual needs of the Siddis were not taken care of that well. They were spread out in forest areas. The brother saw to it that I visited as many Siddi settlements as possible during my brief stay. I was opened up to a new people, a new culture and a new mentality.

One memory of those days is still vivid in me. In every settlement, I would prepare the Siddis in the basic tenets of Christian faith, then hear their confessions and finally celebrate the eucharist. The memory is about the confessions. In all those hearings of the confessions, one experience repeated itself. After preparing them how to make a confession, I would sit in the makeshift confessional to hear their confessions. After the introductions, I would invite them to lay bare their offences or sins and seek God's pardon. After a deep pause and on prodding again, the person would reveal that he had no sins to declare. This would happen for every person and in all settlements. Initially, I was wondering if I was making myself intelligible; if there were any barriers in communication; if there was any difficulty in the grasp of concepts; if it was a sign of total lack of acquaintance with Catholic rituals; and so on. I would try to make myself as intelligible as possible. I would explain in as simple terms as possible and with as clear examples as could be drawn from

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** This fact has not been reflected upon in the current study so for.

their life and context. But, every time, I was confronted with similar responses. After a few of those experiences, I started appreciating their consciousness. I sensed a total lack of guilt complex in them. Not that they were not conscious of the difference between right and wrong. They had a strong sense of what was proper and what was improper. What was improper and wrong was to be rectified through community meetings and sanctions. They may not have thought of the need to seek divine intervention in it at all. Or, it could be possible that their sense of the divine did not encompass the notions of Christianity. Whatever it was, I felt that they were in a happy state of bliss which should not be disturbed by forcefully injecting false notions of guilt. Similar was the situation I encountered later when I was staying with them during 1983-84.

It may be pertinent here for me to recollect a few of the experiences that had led me to get nearer the Siddis. Before taking up the post graduate studies, I had to change a few times the orientation of the studies I was to take up later on. I was asked to prepare myself for further studies in Scriptures after a basic course in theology in Pune culminating in the ordination. I was assigned to teach for a year in a theological college in Mangalore prior to pursuing scriptural studies in Rome. Being rooted in Indian culture was one of my strong orientations. I was keeping myself abreast of the developments and thinking on inculturation in the Church. I was very conscious of the deep westernisation in the Catholicism of Mangalore in the matters of food, names, worship, categories of theological thinking and so on. I was making special efforts to undo all that. I had taken to vegetarian food since 1976 though not so much for inculturation as to give witness to the values of unity of life and not killing. I was contemplating to change my western sounding name. I had made an initial attempt by writing under a pen name, Aravind, when I edited a wall magazine while I was teaching Kannada in a high school in 1975-76. I had attempted to wear a moustache when I was studying philosophy in 1973-75. I had gone ahead with wearing it during the study of theology. I considered that shaving moustache was a sign of westernisation, and keeping it

revealed adherence to Indian tradition. Since I was wearing a moustache, which became a controversy, I was asked to discontinue teaching in the college and take up some other area of involvement.

From my earliest years I was dreaming of spreading the love and brotherhood advocated by Jesus. I had also a spontaneous concern for the poor. I was dreaming of bringing about one humanity by reaching out to the people in the remotest corners of Karnataka. Somehow, I had decided for myself that Karnataka, especially North Karnataka, was my field of action and concern. Francis Xavier was the model. The example of the martyrs was compelling to be ready even to give my life in spreading the message of Jesus. To realise that dream, I wanted to be in the field involving myself with people. The nature of that involvement was later clarified as working for social transformation. From thinking of people in general, I began having clearer notions of the poor, the marginalised and the dalits and the tribals in the Indian context. I began to understand poverty in structural terms. I wanted to equip myself with studies in Anthropology and in Sanskrit so as to be capable of understanding the "Little Traditions" as well as the "Great Tradition" in India and with the tools of societal analysis so as to understand the structural causes of poverty. But I was compelled at one stage to change my focus from Sanskrit to the Scriptures as academic studies, though I continued my interest in societal analysis and Anthropology.

When I was asked to give up the study of the Scriptures and do something else, I opted, readily and without any hesitation, to pursue my original dream of being with people fully. I decided to equip myself through formal studies of Anthropology and societal analysis. Before getting into anthropological studies, I went through an intense course on structural analysis of society for three months. The place of study for Anthropology I chose was North Karnataka instead of Delhi where there were better chances of getting a thorough acquaintance with the subject. The place of study was also important, I reasoned, as it would expose me to the people in the area and give me the necessary insights into people with whom I was going to involve myself later. Apart from equipping myself with the tools

and the perspectives of Anthropology in Dharwad, I was put in touch with one of the most marginalised communities in Karnataka, the Siddis, apart from acquainting myself with other people and cultures in North Karnataka.

2. Direct Involvement with the Siddis:

On completion of MA studies in April 1983, to my pleasant surprise, I was assigned to the Mundgod mission as a member in a team of three which was given the mandate to chalk out the course of activities to be undertaken in the taluk. I had not thought of pursuing my doctoral studies immediately even when it was known that I had secured a first class first which entitled me to a junior research scholarship. All the three members of the team agreed on not going for institutional service but evolve a plan of action after studying the needs of the people and in consultation with them. For my part, I had proposed the following: Carry out an in depth social, economic, political and cultural analysis of the people in the taluk, identify the most backward people in the area and evolve a plan of action in consultation with the people identified as the most backward. Alternatively, I suggested that Siddis were the most backward people in the area. There was no need to make a study to arrive at that conclusion. A study of the Siddis not only in Mundgod but in the entire district of Uttara Kannada was however needed to get them included in the list of STs. For my part, I proposed to stay in one of the two Catholic Siddi settlements in Mundgod known then, but specifically Mainally, which had considerable artistic talents and a vibrant and cohesive community and therefore offered better opportunities for learning and initiating whatever action for their betterment. By staying with them, I proposed to work for their betterment through building up their own leadership.

The suggestion of staying in Mainally was accepted, though reluctantly and with conditions, but the suggestion of taking up the study on Siddis was thrown out by the leader of the team. The argument given was that including Siddis in the ST list went against the tenets of Christianity which advocates unity and not division

among its adherents. Also I was told that our mandate was to work in Mundgod; but doing a survey all over the district meant going beyond our mandate. Any explanation that including a group of people in the ST list only highlighted the need for their special protection and did not indicate making any divisions among the followers of a religion; that the tribals in the entire north eastern and a majority of the northern states were included already in the ST list though they belonged to different religions; and that even effective work with Siddis in Mundgod demanded at least some preliminary data on all the Siddis in the district; did not carry any conviction with the team leader. But only during the annual meeting of the team with the Provincial in February in the following year, the Provincial allowed me to take up the survey.

Before going to stay with the Siddis in Mainally on 16 June 1983, I had a few rounds of discussions with the leaders of the community clarifying my objectives and approach. As a priest I had the responsibility of carrying out the ritual needs of the people. I was also asked to take care of the ritual needs of all the other Catholic Siddi communities whereas the other two priests were content to share among themselves the responsibility for one small Catholic community of 20 people in the town. Yet I wanted to share their life as fully as possible. I had no grandiose plans for their development. All I wanted to do was to be with them; develop their leadership and strengthen whatever collective efforts they could propose for their betterment and take up any activity with their own support and with the support, at the most, of the government schemes and programmes. The leaders agreed to my proposals and invited me to stay with them and arranged for a person, Dumgi Mami, to provide me food.

Did my role as a priest interfere with my approach of doing anthropological studies? For me to be a priest was to spread the message of love and build brotherhood among people and to be a Jesuit was to work for social transformation taking the side of the marginalised. The rituals were meaningful in so far as they promoted those concerns. To take the side of the marginalised and work for social transformation was for me to identify with them as fully as

was humanly possible and minimise as many aspects in my bearing that set me apart from them; to initiate processes that build up their own leadership; to take up any activity in consultation with them and under their leadership. The anthropological perspectives and methodologies, I considered, immensely suited in all that.

The Mainally settlement of the Siddis was a little away from the main village. There were also a few Muslim Siddis and a dalit family in the settlement. The name of the head of one of the households was Ganapati Siddi but the family was considered Catholic. Just close by, there were also the houses of a backward tribe, the Gowlis. A few of the Catholic Siddi families stayed a little away on their farms. Some of the Siddis of the village were proficient in the performance of a folk drama, "Sangya Balya," popular all over North Karnataka.

Another settlement of Catholic Siddis, Ugginakere, was about nine kms away towards the North-East. I would visit it every week on Sunday afternoons and stay there till the evening on the following Mondays. Another small Catholic Siddi settlement, Kettanally, was away 12 kms to the South. The second settlement was visited occasionally by foot since it was deep in the forest. The first settlement was covered partly by foot and partly by public transport.

One concrete activity I initiated immediately after staying with them was to carry out literacy classes to the adults on the lines of Paulo Freire. I had studied "The Pedagogy of the Oppressed" while doing philosophy. I had made some attempts to put it into practice during the one year of teaching in a high school in 1975-76. A balwadi teacher was assigned to Mainally by the KDDC. I trained her also to carry out adult literacy classes to women in the evenings. This experience helped me a lot in giving trainings all over Karnataka on Freire's methodologies in the years to come, in working out a meaningful programme of adult literacy in Kannada in 1985 in Tumkur district and bringing out a few manuals on the subject a year later.

Efforts were also made to acquire a common plot of land just adjoining the settlement and cultivate it collectively and build up a common fund. The adults were brought together every week and issues of common interest were deliberated upon. I would take part in all their community meetings and celebrations which were very few and far spread out. Together with them, I would also address their issues with the officials, mainly revenue and forest.

When there was nothing else to be done, I would spend the time in reading. I was also visiting the Dharwad University once in a way and keep alive my contacts with the professors of the Anthropology Department. I would also borrow from there books of relevance on Siddis. The ongoing interaction with my former teachers and research scholars was very fruitful.

While I was staying with the Siddis in Mainally, the Special Deputy Commissioner of Karwar came to meet me twice. On both the occasions, I was away. When I met him in his office, he proposed to back any venture that would promote the welfare of the Siddis in the district. On his initiative, the Siddis of Mainally were invited to give a performance during a cultural festival in Karwar Town, as explained in the previous chapter. The other incidence of a public cultural performance by the Siddis was the drama staged by the Siddis of Manchikere a year or two earlier in association with Ninasam, a theatre repertoire based in a village, Heggodu in Shimoga district.

The Karnataka Government had also set up sometime in 1983–84 the Second Backward Classes Commission under the chairmanship of Venkataswamy, a former judge of Karnataka High Court. I submitted to the commission a memorandum to consider the Siddis as a backward tribe and recommend to the Centre to include them in the ST list.

The survey work was carried out in full speed thanks to the generous support extended by the Bishop, Dr. William D' Mello, the procurator, Fr. Mark Tauro and the Programme Officer of KDDC, Mr. Arthur Pinto. The latter put at my disposal the services of around

twenty or so social workers in Yellapur and Haliyal to carry out the survey. The social workers were given an orientation on how to conduct the survey. They were brought together periodically during the course of the survey to clarify any doubts or to incorporate any changes. I went round and visited as many villages as possible. I carried out the survey personally in Mundgod, Dharwad, and some remote villages in Ankola. The survey was completed in a matter of two months. Quite a few settlements in Ankola could not be reached because of the onset of monsoons and they were not easily accessible. The data was pooled together and tabulations were made by May 1984. The Procurator of Karwar got all the tabulations typed in his office.

But before the report could be written, I was transferred from the team and asked to complete the last lap of my training as a Jesuit. My representaion to the Provincial to allow me to countinue with the Siddis for a few more years for the good of the Siddis did not yield any result. I opted to do the training in Hazaribagh, Bihar. On my way to Bihar on train, the first pages of the report were written and the report was completed by September just a few days ahead of the one month retreat in October. The entire report was cut into stencils by the students of a polytechnic institute in Hazaribagh through the kind offices of Sr. James, the superior of that institute. As the report was to be distributed mainly in Bangalore, my friend, Fr. Francis Guntipilly of CNF & CE, Ashirvad, Bangalore readily agreed to print the report at the Centre with Fr. Claude D'Souza, its director, bearing all the expenses. Since Fr. Guntipilly brought out 1000 copies of the report, there was no need felt at that time for bringing out the report in a book form.

The copies of the report were presented by the middle of 1985 to the various officials and ministers concerned both in the state and the centre. The response from the Chief Minister's office was quick with a promise to include them in the list of BTs immediately. The other developments are recounted in the previous chapter.

ANNEXURE -1

CIRCULARS & LETTERS

REGISTERED NO.DL-33004/2003

The Gazette of India

EXTRAORDINARY

PART II – Section 1
PUBLISHED BY AUTHORITY

No. 10 NEW DELHI, WEDNESDAY, JANUARY 8, 2003 / PAUSA18, 1924

Separate paging is given to this Part in order that it may be filed as a separate compilation.

MINISTRY OF LAW AND JUSTICE
(Legislative Department)
New Delhi, the 8th January, 2003.Pausa 8, 1924 (Saka)

The following Act of Parliament received the assent of the President of the 7th January 2003 and is hereby published for general information:-

THE SCHEDULED CASTES AND SCHEDULED TRIBES ORDERS (AMENDMENT) ACT, 2002

No. 10 OF 2003

[7th January 2003]

An Act to provide for the inclusion in the lists of Scheduled Tribes, of certain tribes or tribal communities or parts of or groups within tribes or tribal communities, equivalent names or synonyms of such tribes or communities, removal of area restrictions and bifurcation and clubbing of entries; imposition of area restriction in respect of certain castes in the lists of Scheduled Castes, and the exclusion of certain castes and tribes from the lists of Scheduled Castes and Scheduled Tribes, in relation to the States of Andhra Pradesh, Arunachal Pradesh, Assam, Bihar, Goa, Gujarat, Himachal Pradesh, Jharkhand, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Manipur, Mizoram, Orissa, Sikkim, Tamil Nadu, Tripura, Uttar Pradesh and West Bengal:

BE it enacted by parliament in the Fifty-third year of Republic of India as follows:-

1. This Act may be called the Scheduled Caste and Scheduled Tribes Orders shout title (amendment) Act, 2002.

2. In this Act, unless the context otherwise requires,-

   (a) "Scheduled Castes Order" means the Constitution (Scheduled Castes) Order, 1950, made by the President under article 341 of the Constitution;

   (b) "Scheduled Tribes Order" means the Constitution (Scheduled Tribes) Order, 1950, the Constitution (Uttar Pradesh) Scheduled Tribes Order, 1967 and the Constitution (Sikkim) Scheduled Tribes Order, 1978, made by the President under article 342 of the Constitution.

3. The Scheduled Caste Order is hereby amended in the manner and to the extent specified in the First Schedule.
4. The Scheduled Tribes Orders are hereby amended in the manner and to the extent specified in the Second Schedule.

....

(f) in PART VI – Karnataka,-
(i) in entry 37, at the end, insert " Medari, Gauriga, Burud";
(ii) in entry 41, at the end, insert ", Haranshikari";
(iii) after entry 49, insert "50. Siddi (in Uttar Kannada district)";

.....

PROCEEDINGS OF THE GOVERNMENT OF KARNATAKA

Subject :- Inclusion of 'Siddis' community in the list of Backward Tribes – orders regarding.

Read :- 1. G.O.No.SVL 12 TBS 77 dated 22-2-77.
2. G.O.No.SVL 60 SLB 84 dated 30-3-84.
3. Letter No. DSTW / TSP (1) PR/83-84 dt.16-10-85 from the Director, SCs and STs Welfare, Bangalore.

Preamble: -

In the Government Order read at (1) above, Government have classified Backward Classes viz. Backward Communities, Backward Castes, Backward Tribes and Special group for purposes of special treatment under Articles 15(4) and 16(4) of the Constitution of India.

The 'Siddis' in Uttara Kannada District were found to be socially, economically and educationally backward as these people are staying in interior forest not connected by proper communication. Therefore, the State Government entrusted study of 'Siddi' community to Dr.N.K.Kadetotad, Professor, Department of Anthropology, Karnatak University, Dharwad in the Government Order read at (2) above. Accordingly, he has conducted studies in detail with regard to their origin, social background, cultural and economic condition and has submitted a report.

The gist of the report is that the total population of Siddis in six taluks namely Ankola, Haliyal, Sirsi, Supa, Mundgod and Yellapur of Uttara Kannada District is 5,361 with 1039 households. The Siddis are of African origin and belong to Negroid race of Africa. They migrated to India in ancient times when trade was carried between India and Africa. Siddis possess all the characteristics of tribals. The main occupation of Siddis is cultivations in forest and hilly areas. Their secondary occupation is hunting. He has given reasons for treating them as Scheduled Tribes.

The Director of Scheduled Castes and Scheduled Tribes Welfare has recommended to move Government of India for inclusion of

Siddis in the list of Scheduled Tribes and to treat Siddi Community as a primitive tribe.

Sri S.J. Cyprian H. Lobo of the Centre for Non-formal and Continuing Education has also conducted studies on Siddis community, on his own. He has suggested to treat Siddis immediately as Backward Tribes and to consider treating them as Scheduled Tribe, simultaneously.

Considering the above, the State Government have decided to move Government of India to include Siddis in the list of Scheduled Tribes and also to treat Siddis as Backward Tribe for purposes of Art.15 (4) and 16(4) of the Constitution of India pending their inclusion in the list of Scheduled Tribes by the Government of India. Hence this order.

ORDDR NO. SWL 4 BCA 86 BANGALORE, DATE : 8-1-1986

Government are pleased to include "Siddis" community in the list of Backward Classes and Backward Tribes for purposes of special treatment under Art.15 (4) and 16(4) of the Constitution of India, with immediate effect.

The Personnel and Administrative Reforms, Education, Health and Family Welfare, Agriculture and Horticulture Departments shall issue simultaneous orders.

By Order and in the name of the
Government of Karnataka,

(D.S.Thippeswamy)
Under Secretary to Government,
Social Welfare & Labour Department.

PROCEEDINGS OF THE GOVERNMENT OF KARNATAKA

Subject:- Inclusion of 'Siddis' community in the list of Backward Classes under B.T. Category – Clarification issued.

GOVERNMENT ORDER NO. SWL 4 NCA 86 BANGALORE, DATED THE 9TH JUNE 1986.

Read :- 1. G.O.No.SWL 4 BCA 86 dated 8-1-1986.
2. Corrigendum No.SWL 4 BCA 86 dated 15-5-86.

Preamble: -

In the Government Order read at (1) above, sanction was accorded to include the "Siddi" community in the list of Backward Classes under B.T. Category for the purpose of special treatment under Articles 15 (4) and 16 (4) of the Constitution of India.

Clarifications have been sought through representations and through news papers as to whether benefits provided under the Government Order are applicable to the Siddis belonging to Hindu Religion only, since members of the Siddis community belong to three religions viz., Hindu, Muslim and Christian. State Government have recommended to Government of India to include the Siddi community among the Scheduled Tribes.

Under the Constitution of India, as far as Scheduled Tribes are concerned, they continue to enjoy all the benefits under Articles 15(4) and 16(4) of the Constitution, irrespective of the religion to which they belong.

It is further represented that people belonging to 'Siddi' community are residing not only in Uttara Kannada District but also in Kalghatgi Taluk of Dharwad District and Khanapur Taluk of Belgaum District.

The existence of Siddi Community in Kalghatgi Taluk and Khanapur Taluk is an established fact.

In the operative portion of the Government Order dated 8-1-

1986 mentioned above, neither the religion of Siddis nor the taluks / Districts where Siddis are residing is mentioned. Though it is clear that operation of the said Government Order dated 8-1-1986 is not restricted to Siddi Community of any one religion or to any one Taluk or District, it is felt necessary to clarify the position in order to avoid any ambuguity with regard to the scope and intent of the Government Order dated 8-1-1986. Hence, the Order.

ORDER

In partial modification of Government Order No.SWL 4 BCA.86 dated 8-1-86, Government are pleased to include "Siddi" community of Karnataka as a whole irrespective of religion and place of residence in the list of Backward Classes under the category Backward Tribes for the purpose of special treatment under Article 15(4) and 16(4) of the Constitution of India.

The DPAR, Education and Health and Family Welfare Department, Agriculture and Horticulture Departments shall issue simultaneous orders.

By Order and in the name of the
Government of Karnataka

(P.S.S. THOMAS)
Secretary to Government
Social Welfare & Labour Department.

To,
The Compiler, Karnataka Gazette, Bangalore, for publication in the next issue of the Gazette.
Copy to Various Departments and to
1. Shri Cyprian Henry Lobo, S.J. Jnana Jyothi, Anekal – 562106.
2. The Secretary, All Karnataka Siddi Development Association, Ruwet, Nirmalnagar,Dandeli 581325

****

To,
Sri V. Balasubramanyan
Secretary to the Chief Minister
Vidhana Soudha
Bangalore – 560 001

Jnana Jyothi
Anekal – 562106

2nd May 1986

Subject: Bringing to your kind notice some corrections to be made in the Karnataka Government Order No. SWL 4 BCA 86 Bangalore dated 8-1-1986.

Dear Sir,

I was extremely happy to note that the Karnataka Government has passed an order on 8th January 1986 to the effect of including the SIDDIS in Uttara Kannada in the list of Backward classes under Backward Tribes for purposes of special treatment under Act 15 (4) and 16 (4) of the Constitution of India.

I also appreciate that the Government has taken not of my efforts in bringing the facts about the Siddis to light.

However, I have the following observation to be made on the Preamble to the order.

The gist given in the report submitted by Dr. H.K.Kadethotad gives these facts regarding the Siddis population: -

The Siddis of only Uttara Kannada District found in six talukas namely Ankola, Haliyal, Sirsi, Supa, Mungod and Yellapur are taken note of. Their population is said to be 5,361 with 1039 households.

What I would like to bring to your notice is that:-

1) The above figures are taken from my own report
2) Siddis are also found in two more talukas, contiguous with the Haliyal Taluka of U.K. but located in Belguam and Dharwad Districts –Kalghatgi in Dharwad and Khanapur in Belgaum. The Siddi populations in these talukas respectively are 159 and 58

with 34 and 14 households. (There is a possibility of another 20 Siddi households with 100 people living in Kalghatgi Taluka.) Thus the total population of Siddis in Karnataka is 5578 with 1087 households. What Dr. Kadethotad has done is to delete in his report the two non-U.K. Talukas and give the calculated figures as his findings.

Thus:-

- The total population of Siddis in Karnataka 5578
- The total households of Siddis in Karnataka 1087

From these delete

- The total population of Siddis in Kalghatgi and Khanpur Taluk 217
- The total households of Siddis in Kalghatgi and Khanpur Taluk 48

And we get

- The total population of Siddis in 6 Talukas in U.K. 5,361
- The total households of Siddis in 6 Talukas in U.K. 1,039

These last figures also given in the report of Dr. Kadethotad are nothing but what I have painstakingly found out through surveys.

	Population	Household
Ankola	587	99
Haliyala	2280	458
Mundgod	499	89
Sirsi	68	9
Supa	33	7
Yellapur	1894	377
	5,361	1,039

My purpose in bringing these facts to your notice is not to find fault with Dr. Kadethotad but to make a plea regarding the Siddis of Kalghatgi and Khanapur.

The Siddi community in Karnataka as a whole must be included in the list of Backward Tribes or Scheduled Tribes, and not just of Uttara Kannada district alone. The Siddis in Kalghatgi and Khanapur

are just a handful with 50 to 70 households altogether and they are more backward than their counterparts in Uttara Kannada.

Incidentally, I would like to bring to your notice that the name Siddi is spelled without an aspirate – D (mahaprana). In Kannada it is Siddi.

I hope you will see to it that the necessary corrections are made in the Government order so that all Siddis in Karnataka may stand to gain and find ways to develop themselves.

Let me thank you again for writing to me an encouraging letter on August 5, 1985 (No. CM 1229) D E D (1) 85) and for promising to plan some measures for the overall development of Siddis. I hope that these steps have already taken definite shape and the Siddis are benefiting from the Government measures.

Yours sincerely,

sd/-

(CYPRIAN HENRY LOBO, S.J)

The Council of States,
(RAJYA SABHA)

The petition of Cyprian Henry Lobo S.J., a student of Anthropology, Jnana Jyothi, Anekal 562 102 (Bangalore Dt.).

Sheweth:

That in Karnataka there is a small group of people called Siddis, who though are ethnically distinct and economically very backward, are not included in the list of Scheduled Tribes or even in any backward category of people of the State Government. The Siddis are African Negroes brought by the Portuguese some 400 years back. They number about 6000 and are found mostly in Uttara Kannada district of Karnataka. Most of them have retained typical Negro features of curly hair, dark complexion and prominent prognathism. But all of them have not retained anything of their original culture, language and religion. Yet typical tribal features can be discerned like segmentary type of political organisation, animistic beliefs, love for dance and music, though they have picked up from the regional dominant groups, languages, life-cycle rituals, agricultural practices and also religious customs to an extent.

Besides having distinct tribal characteristics, they are one of the most backward groups in Karnataka. They live mostly in forests. Only 20% of their houses are pucca ones. Of these only 6.7% were built by their own effort, the rest being Janata Houses built by the government and other voluntary agencies. 70% of them are agricultural labourers. Of the rest 30% farmers, hardly ¼ of them have more than 5 acres of land for cultivation. Their educational standard is very low. The total literates are just 5%. There is none who has done graduation. Just around 10 individuals have passed 10th standard.

Prayer:

The petitioner, therefore, through this petition prays to the Rajya Sabha to go into the question of including the Siddis of Karnataka in the list of Scheduled Tribes (as is done in the case of Siddis in Gujarat and Goa : SCs and STs Modification Order of 1956; SCs & STs (Amendment) Act 1976 No. 108 of 1976, dated 18th September, 1976; The Constitution (Goa, Daman & Diu) STs Order 1967) if only to provide them adequate means for their integral development and to integrate them in the mainstream of national life.

Name of the Petitioner	Address	Signature
Cyprian Henry Lobo, S.J.	Jnana Jyothi,	sd/-
(an anthropologist)	Anekal 562 106	
	(Bangalore Dt.)	

Counter signatures of Members Presenting:

1.

2.

3.

Annexure -2

A List of 174 settlements of the Siddis in Karnataka compiled by M.S. Shivappa Poojary, AKSDA in 1989. The Study took note of 153 settlements only).

Khanapur Taluk (Belgaum Dt)

1. Thavarakatta
2. Godageri
3. Godoli
4. Balagundha
5. Buranake

Kalghatgi taluk (Dharwad Dt)

6. Domagoli
7. Kandli
8. Sulekatte
9. Sangtikoppa
10. Thambur
11. Junjurbail

Mundgod (Uttara Kannada Dt)

12. Mainalli
13. Gunjavati
14. Kettanalli
15. Uginakere
16. Kendalgeri
17. Sullalli
18. Kalaganakoppa

Sirsi

19. Srigani
20. Mathikatte
21. Kelaginakeri
22. Kakkalli
23. Jaddigaddi
24. Manase

Supa (Joida)

25. Panasoli
26. Viranola
27. Gavegala
28. Chapol
29. Bamanga
30. Potoli
31. Joida
32. Avarli
33. Gudnha

Ankola

34. Shevkar
35. Heggar
36. Ramanagoli
37. Kalleshwar
38. Santhanabail
39. Malaganv
40. Duganamane
41. Halavalli
42. Bidrolli
43. Hebbaragudda
44. Adrolli
45. Balegadde
46. Kammani
47. Konala
48. Kutukani

49. Mabage
50. Angadibail
51. Hosakerre
52. Killuru
53. Ubbagi
54. Kandimane
55. Rashigaddi
56. Heggarane
57. Kaigdi

Yellapur

58. KIrawatti
59. Gudundoor
60. Bailandoor
61. Thotalgundi
62. Karawada
63. Thavarakatta
64. Belakoppa
65. Domagere
66. Hunshetikoppa
67. Bankasali
68. Kuchganv
69. Lalguli
70. Hulipal
71. Bedihakkal
72. Muttukamane
73. Kudagi
74. Budihakkal
75. Karakanabail
76. Dehalli
77. Menasupal
78. Kodase
79. Kannigeri
80. Nandolli
81. Magod
82. Koakere
83. Analagara
84. Kumanakallu
85. Jambesala
86. Uppaleshwar
87. Malalaganv
88. Bilik
89. Chikbilik
90. Jadaginakoppa
91. Jogadamane
92. Shernala
93. Bachanalli
94. Halligadde
95. Mudukalamane
96. Kakarijaddi
97. Kesrolli
98. Chikkothi
99. Kampla
100. Dukhadbail
101. Kabinagadde
102. Barani
103. Hithlalli
104. Arigadde
105. Kotemane
106. Nandibavi
107. Adralli
108. Mavinakatta
109. Kakkalli
110. Jaddigadde
111. Hullaramane
112. Hunisemane
113. Bellambi
114. Surabail
115. Hasigala
116. Hithleshwara
117. Bejanakoppa
118. Uchgeri

119. Mudangi
120. Arabail
121. Kelasi
122. Beragadde
123. Sannajoga
124. Idgundi
125. Arathibail
126. Thelagara
127. Vajralli
128. Kanchiguli
129. Baginakatte
130. Lingadabail
131. Balagara
132. Thatagara
133. Donagara
134. Gullapura
135. Kudlagadde

Haliyal

136. Bhagavathi
137. Kegdala
138. Bommanalli
139. Balashettikoppa
140. Naranapalli
141. Bukkinkoppa
142. Gudmurki
143. Samabrani
144. Nilavanagi
145. Kamthikoppa
146. Gundalli
147. Kumbarkoppa
148. Siddapura
149. Kamasolli
150. Asgalkatta
151. Godgeri
152. Gardolli
153. Wada
154. Rayapatna
155. Avara
156. Thatagera
157. Dandeli
158. Hosur
159. Adikehosur
160. Pandravala
161. Dodkoppa
162. Janaga
163. Jataga
164. Thattigeri
165. Nagashettikoppa
166. Gollalli
167. Theganalli
168. Thatvgangi
169. Mavinkoppa
170. Guthi
171. Ramapura
172. Mudalageri
173. Bidroli
174. Ajganv

Annexure - 3

The 153 Siddi settlements in the study in an alphabetical order

SN	Village	No in the Tables
ANKOLA (Uttara Kannada)		
1.	Bidroli	4
2.	Duggamane	1 b)
3.	Halvalli	2 a)
4.	Hebbargundi	2 b)
5.	Kaigadi	5
6.	Kakasi	6
7.	Kalleswar	1 a)
8.	Kamani	2 c)
9.	Malgaon	1 c)
10.	Ramanguli	1 d)
11.	Satunbail	1 e)
12.	Shevkar	3 a)
13.	Vaidyagar	3 b)
HALIYAL		
1.	Adke Hosur	17
2.	Agasalkatta	34
3.	Ajgaon	35
4.	Alur	33
5.	Balshetkop	25
6.	Basavalli	12
7.	Bhagawati	22
8.	Bidrolli	39
9.	Bomnalli	4
10.	Bikkinkop	21
11.	Dandeli	32
12.	doddkop	15
13.	Gardoli	29
14.	Ghadigera	27
15.	Golehalli	4
16.	Gudmurgi	31
17.	Gundolli	9
18.	Guttigere	40
19	Janaga	11
20	Jataga	13
21	Jataga Hosur	14
22	Javalli	36
23	Kamatikop	10
24	Kegdal	23
25	Khamdoli	6
26	Kumbarkop	7
27	Mudalgera	38
28	Nagshetikop	3
29	Nilvani	19
30	Pandravala	18
31	Ramapur	37

32 Rayapatna	26
33 Sambrani	20
34 Siddapur	8
35 Tatgere	30
36 Tattigere	16
37 Tatwani	1
38 Tawani Hosur	2
39 Tegnalli	5
40 Vada	28

MUNDGOD

1. Gunjavati	5
2. Kendalvati	1
3. Kettanalli	4
4. Mainally	3
5. Ugginakeri	2

SIRSI

1. Kakalli	1
2. Menasi	2

SUPA

1. Abada	1b)
2. Bamanga	2
3. Pansoli	1a)

YELLAPUR

1. Anegundi	26f)
2. Angod	33a)
3. Alvegadde	33b)
4. Arbail	34
5. Arlekoppa	7b)
6. Baginakatta	30b)
7. Bailundur	14b)
8. Bankasali	3
9. Beergadde	31
10. Belamana	30c)
11. Belagur	1a)
12. Belkop	1d)
13. Bellamabe	27
14. Bibnalli	36
15. Bilki	17
16. Bisgod	37
17. Bomanhalli	19
18. Bomankopa	15c)
19. Borihonda	21c)
20. Chikkamane	35a)
21. Chikotti	16
22. Chipgeri	36
23. Danarmane	6a)
24. Gaijogadamane	18
25. Gotgoli	8
26. Gundundur	14a)
27. Gullpapur	35
28. Hacholkop	21b)
29. Hadlikere	26b)
30. Harthibail	30b)
31. Hasangi	20
32. Hosalli	14a)
33. Hubnalli	11b)
34. Hukkali	5
35. Hulgad	1e)
36. Hullarmane	24
37. Hullipal	4a)
38. Husinkoppa	23
39 Husemane	28
40. Hushethikoppa	1b)
41. Idalgundi	30a)
42. Kairgali	7c)
43. Kannadgal	9
44. Kannigeri	9

45. Karumane 37b)
46. Kaskejaddi 36b)
47. kerehosalli 15a)
48. Kerejaddi 26b)
49. Kirwatti 12
50. kodse 7a)
51. Kikkar 20b)
52. Kotemane 22
53. kulsur 2
54. Kutchgaon 10
55. Lalguli 4
56. Madur 1a)
57 Manchikeri 15
58. Mavingaddge 5c)
59. Mensupal 6b)
60. Munanigi 15b)
61. Mulakanjeddi 21a)
62. Mundgejeddi 15b)
63. Nandalli 29
64. Nandibhavi 26a)
65. Ningadbail 32b)
66. Ramnagar 35a)
67. Ruchgeri 36b)
68. Savagadde 6
69. Shelbail 5b)
70. Shirnal 21
71. Sonarjeddi 11a)
72. Surbail 26a)
73. Tavargatta 1c)
74. Tondegeri 20a)
75. Tondegatta 26a)
76. Toddalgundi 13
77. Umachgi 26
78. Vaddarmane 37a)
79. Yedalli 25

KALGHATGI (Dharwad Dist)

1. Dumgulli 2.2)
2. Junjurbail 3
3. Kandli 2.3
4. Mavinkoppa 4
5. Sangameshwar 1
6. Sulehatti 2.1

KHANAPUR (Belgaum Dist)

1. Bhurungi 3
2. Godgeri 1
3. Godholli 2
4. Ramnagar 5
5. Tavagatta 4

Annexure - 4

TABLE 1. SETTLEMENTWISE POPULATION FIGURES

ANKOLA TALUKA

Sl. No.	Village	Total Fam	Religion Hindu	Islam	Christian	Total Population	Men	Women	Adults +15	Children -14	Single	Married	Wid./er	Div./ Sep.	Average Per family
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	a) Kalleswar	20	20	_	_	112	62	50	62	50	64	44	3	1	5.6
	b) Duggsnmane	4	4	_	_	29	13	16	24	5	21	6	2		7.3
	c) Malgaon	16	16	_	_	99	42	57	56	43	59	35	5		6 2
	d) Ramangulli	3	3	_	_	11	7	4	5	6	6	4	1		3.7
	e) Sathunbail	4	4	_	_	19	6	13	13	6	10	4	1	4	4 8
2	a)Halwalli	14	14	_	_	67	35	32	37	30	34	30	3		4.8
	b)Hebbargundi	3	3	_	_	10	4	6	7	3	4	4	2		3.3
	c)Kammani	5	5	_	_	47	20	27	28	19	26	20	1		9.4
3	a)Shevkar	2	2	_	_	11	6	5	8	3	5	6			5 5
	b)Vaidyagar	6	6	_	_	38	21	17	22	16	24	10	4		6.3
4	Bidrolli (Dongri)	7	7	_	_	41	21	20	30	11	26	14	1		5.8
5	Kaigadi	5	5	_	_	35	16	19	24	11	19	16			7
6	Kalasi *	10	10	_	_	68	37	31	32	36	41	26	1		6.8
	Total	99	99			587	290	297	348	239	339	219	24	5	5.9
			100%												

* (KALASI Though included in Ankola, falls in Yellapur Taluka)

Sl. No.	Village	Total Families	Religion Hindu	Islam	Christian	Total Population	Men	Women	Adults +15	Children -14	Single	Married	Widow/er	Divorced Sep.	Average Per family
	I MUNDGOD TALUKA														
1	Kendalgeri	25	_	25	_	151	81	70	79	72	87	58	6	_	6.0
2	Ugginakeri	11	_	_	11	72	37	35	42	30	41	28	3	_	6.0
3	Mainally	27	_	5	22	151	80	71	85	66	88	57	6	_	5.0
4	Kettanalli	5	1	_	4	22	11	11	12	10	13	8	1	_	4.0
5	Gunjavathi	21	_	21	_	103	54	49	62	41	53	46	4	_	5.0
	Total	89	1	51	37	499	263	236	280	219	282	197	20	_	5.5
	II SUPA TALUKA														
1	1) Pansoli	1	_	_	1	7	4	3	3	4	5	2	_	_	7.0
	2) Abada	2	_	_	2	7	4	3	5	2	2	4	1	_	3.5
2	Bamanga (Bapali)	4	_	_	4	19	8	11	8	11	9	9	1	_	4.6
	Total	7	_	_	7	33	16	17	16	17	16	15	2	_	5.5
	III SIRSI TALUKA														
1	Kakkalli	5	5	_	_	44	23	21	22	22	26	18	_	_	8.8
2	Menasi	4	4	_	_	24	10	14	14	10	17	4	2	1	6.8
	Total	9	9	_	_	68	33	35	36	32	43	22	2	1	7.4

Sl. NO.	Village	Total Families	Religion Hindu	Islam	Christian	Total population	Men	Women	Adults 15+	Children -14	Single	Married	Widow/er	Average per fam.
	I. KALGHATGI TALUKA													
1	Sangameshwar	7	_	7	_	24	14	10	17	7	8	12	4	3.4
2	1) Sulehatti	9	_	9	_	43	25	18	26	17	20	20	3	4 8
	2) Dumgulli	4	_	4	_	43	22	21	28	15	19	22	2	10 8
	3) Kandli	2	_	2	_	5	3	2	3	2	2	2	1	2 5
3	Junjurbail	6	_	6	_	27	11	16	15	12	14	10	3	4.5
4	Mavinkoppa	6	_	6	_	17	10	7	10	7	7	8	2	2.7
		(+14)		(+14)										
	Total	34	_	34	_	159	85	74	99	60	70	74	15	4.2
		(+14)		(+14)										
	II KHANAPUR TALUKA													
1	Godgeri	1	_	_	1	1	_	1	1	_	_	_	1	1.0
2	Godholli	7	_	_	7	30	13	17	15	15	19	8	3	4 3
3	Bhurunky	3	_	3	_	17	10	7	11	6	11	4	2	5 7
4	Tavargatta	2	_	_	2	6	1	5	5	1	3	2	1	3.0
5	Ramnagar	1	_	_	1	4	2	2	4	_	4	_	_	4.0
	Total	14		3	11	58	26	32	36	22	37	14	7	3.9

POPULATION FIGURES OF SIDDIS IN HALIYAL TALUKA

Sl. No.	Village	Total Families	Religion			Total Population	Men	Wom en	Adults +15	Children -14	Single	Marr ied	Wid./er	Div./ Sep.	Average Per family
			Hindu	Islam	Christian										
1	Tatwani	29	_	22	7	185	86	99	101	84	97	70	18	_	6.4
2	" Hosur	10	_	9	1	49	19	30	33	16	18	28	3	_	4.9
3	Nagshetikop	14	_	_	14	66	31	35	39	27	42	20	4	_	4.7
4	Golehalli	22	_	22	_	117	56	61	62	55	66	46	5	_	5.3
5	Tegnali	12	_	12	_	40	22	18	28	12	19	14	7	_	3.3
6	Knamdoli	1	_	_	1	5	3	2	4	1	4	_	1	_	5.0
7	Kumbarkop	3	_	_	3	9	5	4	6	3	3	4	2	_	3.0
8	Siddapur	1	_	_	1	8	5	3	5	3	6	2	_	_	8.0
9	Gundolli	3	_	_	3	16	9	7	8	8	9	6	1	_	5.3
10	Kamtikop	17	_	_	17	78	38	40	45	33	41	32	3	2	4.6
11	Janaga	9	_	9	_	55	28	27	33	22	29	24	2	_	6.1
12	Basavalli	3	_	3	_	13	9	4	7	6	7	6	_	_	4.2
13	Jataga	7	-	7	-	37	17	20	23	14	15	18	4	-	5.3
14	Jataga Hosur	16	_	_	16	88	41	47	40	48	52	34	2	_	5.5
15	Doddkop	10	_	_	10	50	23	27	27	23	24	22	4	_	5.0
16	Tattigeri	40	_	40	_	200	105	95	119	81	109	74	17	_	5.0
17	Adkehosur	23	_	21	2	94	50	44	56	38	44	36	14	_	4.2
18	Pandravala	6	_	6	_	28	15	13	16	12	14	14	_	_	4.7
19	Nilvani	4	_	_	4	15	5	10	8	7	8	6	1	_	3.8
20	Sambrani	15	_	15	_	79	44	35	42	37	47	29	2	1	5.3
21	Bukkinkop	19	_	_	19	96	56	40	51	45	57	31	5	3	5.0
22	Bnagawati	22	_	11	11	109	55	54	68	41	56	38	15	_	5.0
23	Kegdal	22	_	_	22	88	40	48	54	34	40	38	9	1	4.5
24	Bomnalli	10	_	10	_	46	22	24	25	21	26	16	4	_	4.6
25	Balshetkop	8	_	_	8	36	17	19	23	13	21	12	3	_	4.5
26	Rayaptna	7	_	_	7	31	23	8	16	15	18	10	2	1	4.4
27	Ghadigera	6	_	_	6	38	18	20	22	16	18	20	_	_	6.3
28	Vada	26	_	_	26	156	71	85	92	64	86	60	10	_	6.0
29	Gardollo	47	_	_	47	210	111	99	126	84	111	84	13	2	4.5
30	Tatgera	1	_	_	1	3	2	1	3	0	0	2	1	_	3.0
31	Gudmurgi	4	_	_	4	22	13	9	12	10	14	6	2	_	5.5
32	Dendeli	11	_	4	7	47	22	25	31	16	24	18	4	1	4.3
33	Alur	2	_	_	2	14	7	7	4	10	10	4	_	_	7.0
34	Agasalkatta	7	_	2	5	32	15	17	19	13	17	12	2	1	4.0
35	Aganv	2	_	2	_	14	6	8	10	4	6	6	2	_	7.0
36	Javalli	5	_	5	_	32	17	15	19	13	17	14	1	_	6.4
37	Ramapur	5	_	_	5	21	10	11	14	7	9	12	0	_	4.3
38	Mudalgera	2	_	_	2	8	4	4	5	3	5	2	1	_	4.0
39	Bidrolli	6	_	_	6	29	13	16	17	12	15	10	4	_	4.9
40	Guttigeri	1	_	1	_	16	10	6	4	12	12	4	0	_	16.0
	TOTAL	458	_	201	257	2280	1143	1137	1317	963	1216	884	168	12	5.5

POPULATION FIGURES OF SIDDIS IN YELLAPUR TALUKA

Sl. No.	Village	Total Families	Religion			Total Population	Men	Women	Adults 15+	Children 14-	Single	Married	Widow/er	Div./Sep
			Hindu	Islam	Christian									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	a) Madnur	1	-	-	1	9	6	3	6	4	7	2	-	-
	b) Hunshettikop	9	-	-	9	33	25	8	25	8	15	15	3	-
	c) Tavaragatta	15	1	-	14	73	36	37	40	33	41	32	-	-
	d) Belkop	6	-	-	6	27	13	14	11	16	14	12	1	-
	e) Hulgod	1	-	-	1	2	1	1	2	-	-	2	-	-
2	Kulsur	1	-	-	1	6	3	3	3	3	4	2	-	-
3	Sankasali	7	-	-	7	29	14	15	20	9	17	10	2	-
4	Lalguli	7	1		6	35	18	17	17	18	21	12	-	2
5	Hukkali													
	a) Hullipal	5	2	-	3	28	12	16	13	15	16	12	-	-
	b) Shelbail	1			1	5	3	2	3	2	3	2	-	-
	c) Mavingadde	4	1	1	2	16	8	8	7	9	9	6	1	-
6	Savagadde													
	a) Denarmane	1	-	-	1	7	4	3	4	3	5	2	-	-
	b) Mensupal	3	-	-	3	12	8	4	7	5	6	6	-	-
7	Kannadgal													
	a) Kodse	1	-	-	1	5	2	3	2	3	3	2	-	-
	b) Arlekoppa	3	-	-	3	12	8	4	7	5	7	4	1	-
	c) Kalrgali	1	1	-	-	10	6	4	8	2	4	6	-	-
8	Gotgoli	3	-	-	3	20	9	11	10	10	12	8	-	-
9	Kannigeri	2	-	-	2	11	7	4	4	7	8	2	1	-
10	Kutchgoan	7	-	-	7	28	16	12	19	9	13	14	1	-
11	a) Sonarjeddi	5	-	-	5	15	8	7	9	6	7	6	2	-
	b) Hubnalli	1	1	-	-	8	2	6	5	3	4	4	-	-
12	Kirwatti	46	-	21	25	210	104	106	124	86	124	71	15	-
13	Tottalgundi	15	1	-	14	79	40	39	43	36	42	31	6	-
14	Hosalli	1	-	-	1	6	3	3	3	3	3	2	1	-
	a) Bailundur	14	-	13	1	74	38	36	39	35	45	23	6	-
	b) Gudundur	10	-	10	-	81	31	30	30	31	37	23	1	-
15	Manchikere													
	a) Kerehosalli	6	4	-	2	32	15	17	19	13	22	8	2	-
	b) Mundgejeddi	6	6	-	-	25	16	9	13	12	15	10	-	-
	c) Bomankoppa	2	1	-	1	12	4	8	5	7	7	4	1	-
	d) Mudanigi	6	4	-	2	35	18	17	18	19	22	12	1	-
16	Chikkotti	1	1	-	-	1	1	-	1	-	-	-	1	-
17	Bilki	14	-	-	14	93	49	44	49	44	54	36	3	-
18	Gadijogadamane	2	2	-	-	8	6	2	6	2	4	4	-	-
19	Bommanhalli	4	1	-	3	17	8	9	11	6	8	8	1	-
20	Hasanagi													
	a) Tondekeri	5	1	3	1	27	13	14	15	12	15	12	-	-
	b) Kokkar	2	2	-	-	9	6	3	4	5	5	4	-	-
21	Shirnal													
	a) Mulakanjeddi	9	-	7	2	38	21	17	21	17	20	18	-	-
	b) Hucholkoppa	4	4	-	-	15	8	7	7	8	9	2	2	2
	c) Borihonda	8	8	-	-	37	22	15	16	21	26	10	1	-
22	Kotemane	3	3	-	-	18	12	6	11	7	12	6	-	-
23	Hulsinkoppa	2	2	-	-	10	8	2	9	1	6	4	-	-
24	Hullarmane	5	5	-	-	45	18	27	24	21	33	10	2	-
25	Yedalli	3	3	-	-	15	7	8	10	5	9	6	-	-
26	Umachgi													
	a) Nandibhavi	5	5	-	-	43	27	16	23	20	28	12	3	-
	b) Kerejeddi	2	2	-	-	17	7	10	8	9	12	4	1	-
	c) Totekatta	2	2	-	-	19	8	11	11	8	11	8	-	-
	d) Hadlikere	3	3	-	-	15	11	14	11	4	10	4	1	-
	e) Surbail	5	5	-	-	30	15	15	12	18	20	10	-	-
	f) Anegundi	4	4	-	-	19	10	9	13	6	7	12	-	-
27	Bellambe	2	2	-	-	11	7	4	7	4	8	2	1	-
28	Hunsemane	3	3	-	-	15	7	3	8	9	9	6	-	-
29	Nandalli	7	7	-	-	28	15	13	19	9	12	16	-	-
30	Idagundi	4	4	-	-	24	15	9	12	12	14	10	-	-
	a) Harthibail	4	4	-	-	22	11	11	10	12	14	8	-	-
	b) Belamana	1	1	-	-	2	1	1	2	-	1	-	1	-
	c) Baginkatta	4	4	-	-	19	10	9	11	8	9	10	-	-
31	Beergadde	5	5	-	-	19	9	10	9	10	11	6	1	1
32	Balgar	6	6	-	-	32	13	19	17	15	19	12	1	-
	a) Ningadbail	3	3	-	-	12	5	7	8	4	6	4	2	-
33	a) Angod	5	5	-	-	16	11	5	10	6	7	8	1	-
	b) Alvegadde	14	14	-	-	67	33	34	41	26	39	26	2	-
34	Arbail	8	8	-	-	32	17	15	19	13	14	16	1	1
35	Gullapur													
	a) Ramnagar	17	17	-	-	74	41	33	46	28	35	32	2	5
	b) Chikmane	7	7	-	-	32	16	16	19	13	15	16	1	-
36	Chipgeri													
	a) Uchgeri	5	5	-	1	34	17	17	22	12	21	12	1	-
	b) Kaskejeodi	3	3	-	-	18	7	11	9	9	11	6	-	1
	c) Bibnalli	2	2	-	-	10	4	6	4	6	6	4	-	-
37	Bisgod													
	a) Vaddarmane	5	5	-	-	22	11	11	16	6	11	8	1	2
	b) Karumane	1	1			4	2	2	3	1	2	2	-	-
	Total	377	179	55	143	1894	987	907	1065	829	1086	719	75	14

TABLE 2. SETTLEMENTWISE PARTICULARS ON HOUSES

ANKOLA TALUKA

Sl. No.	Village	Total families	Total Houses	Houses with thatched roof	Houses with tiles	Janatha Houses
1	a) Kalleswar	20	20	20	-	-
	b) Duggsnmane	4	4	4	-	-
	c) Malgaon	16	16	16	-	-
	d) Ramangulli	3	3	3	-	-
	e) Sathunbail	4	4	4	-	-
2	a)Halwalli	14	14	14	-	-
	b)Hebbargundi	3	3	3	-	-
	c)Kammani	5	5	5	-	-
3	a)Shevkar	2	2	2	-	-
	b)Vaidyagar	6	6	3	-	3
4	Bidrolli (Dongri)	7	7	7	-	-
5	Kaigadi	5	5	5	-	-
6	Kalasi	10	10	10	-	-
	Total	**99**	**99**	**96 (97.%)**		**3 (3.%)**

PARTICULARS OF HOUSES OF SIDDIS IN

Sl. No.	Village	Total Families	Total House	Composite House	Houses with thatched roof	Bamboo screen walls with tiles	Adobe walls with tiles	Janata houses	K.D.D.C. house
1	2	3	4	5	6	7	8	9	10
	I MUNDGOD TALUKA								
1	Kondalageri	25	20	3	10	4	1	5	_
2	Ugginakeri	11	11	_	2	2	_	_	7
3	Mainally	27	27	_	9	_	2	13	3
4	Kettanalli	5	5	_	5	_	_	_	_
5	Gunjavathi	21	20	1	20	_	_	_	_
	Total	**89**	**83**	**4**	**46**	**6**	**3**	**18**	**10**
	II SUPA TALUKA								
1	1) Pansoli	1	1	_	1	_	_	_	_
	2) Abada	2	2	_	2	_	_	_	_
2	Bamanga	4	4	_	4	_	_	_	_
	Total	**7**	**7**	_	**7**	_	_	_	_
	III SIRSI TALUKA								
1	Kakkalli	5	5	_	5	_	_	_	_
2	Menasi	4	4	_	4	_	_	_	_
	Total	**9**	**9**	_	**9**	_	_	_	_

PARTICULARS OF HOUSES OF SIDDIS IN

Sl. No.	Village	Total Houses	Total Fam	Thached Roof	Bamboo Screen + Tile	Adobe Wall + Tile
	I KALGHATIGI TALUKA					
1	Sangameshwar	7	7	_	5	2
2	1) Sulehatti	9	9	1	8	_
	2) Dumgulli	4	4	4	_	_
	3) Kandli	2	2	2	_	_
3	Junobrbail	6	6	3	3	_
4	Mavinkoppa	6	6	_	6	_
		(+14)	(+14)			
	Total	**34**	**34**	**10**	**22**	**2**
		(+14)	**(+14)**			

Sl. No.	Village	Total Families	Total houses	Houses with thatched roof	Bamboo Screen walls with tiles	Adobe walls with tiles	Burnt brick walls with tiles
	II KHANAPUR TALUKA						
1	Godgeri	1	1	1	_	_	_
2	Godholli	7	7	_	5	2	_
3	Bhurunky	3	3	2	1	_	_
4	Tavargataa	2	2	2	_	_	_
5	Ramnagar	1	1	-	-	-	1
	Total	**14**	**14**	**5**	**6**	**2**	**1**

PARTICULARS OF HOUSES OF SIDDIS - IN HALIYAL TALUKA											
Sl. NO.	Village	Total families	Total houses	Compo site houses	Houses with thatched roof	Bamboo Screen walls&tiles	Adobe walls with tiles	Burnt brick walls with tiles	Jabatga houses	K.D.D.C houses	Rented
1	2	3	4	5	6	7	8	9	10	11	12
1	Tatwani	29	29	-	3	20	3	-	-	3	-
2	" Hosur	10	10	-	3	3	2	-	2	-	-
3	Nagshetikop	14	14	-	-	3	4	-	2	3	2
4	Golehalli	22	22	-	2	12	8	-	-	-	-
5	Tegnalli	12	12	-	6	3	-	-	3	-	-
6	Khamdoli	1	1	-	1	-	-	-	-	-	-
7	Siddapur	1	1	-	1	-	-	-	-	-	-
8	Kumbarkop	3	3	-	2	1	-	-	-	-	-
9	Gundolli	3	3	-	-	2	-	-	-	1	-
10	Kamlikop	17	17	-	5	12	-	-	-	-	-
11	Janaga	9	9	-	1	5	3	-	-	-	-
12	Basavalli	3	2	1	-	2	-	-	-	-	-
13	Jataga	7	7	-	3	4	-	-	-	-	-
14	" Housur	16	16	-	4	2	10	-	-	-	-
15	Doddkop	10	10	-	3	5	2	-	-	-	-
16	Tattigeri	40	39	1	19	20	-	-	-	-	-
17	Adkehosur	23	21	2	7	14	-	-	-	-	-
18	Pandravala	6	6	-	6	-	-	-	-	-	-
19	Nilvani	4	4	-	3	-	-	-	1	-	-
20	Sambrani	15	15	-	5	6	-	-	4	-	-
21	Bukkinkop	19	19	-	1	-	1	-	14	3	-
22	Bhagawathi	22	22	-	3	12	3	-	2	2	-
23	Kedgal	22	22	-	12	8	-	-	-	2	-
24	Bomnalli	10	10	-	6	4	-	-	-	-	-
25	Balshetkop	8	8	-	2	2	2	-	-	2	-
26	Rayaptna	7	7	-	3	2	1	-	-	1	-
27	Ghadighara	6	6	-	1	3	2	-	-	-	-
28	Vada	26	26	-	2	13	1	-	5	5	-
29	Gardolli	47	47	-	16	23	2	-	2	4	-
30	Talgera	1	1	-	1	-	-	-	-	-	-
31	Gudmurgi	4	4	-	1	3	-	-	-	-	-
32	Dendeli	11	11	-	3	4	-	3	-	-	1
33	Alur	2	2	-	1	1	-	-	-	-	-
34	Agasalkatta	7	7	-	4	-	3	-	-	-	-
35	Ajgaon	2	2	-	1	1	-	-	-	-	-
36	Javalli	5	5	-	-	-	-	-	5	-	-
37	Ramapur	5	5	-	1	3	1	-	-	-	-
38	Mudalgera	2	2	-	2	-	-	-	-	-	-
39	Bidrolli	6	6	-	-	4	2	-	-	-	-
40	Guttigeri	1	1	-	-	1	-	-	-	-	-
	Total	458	454	4	134	198	50	3	40	26	3
					(29.4%)	(43.6%)	(11.0%)	(0.7%)	(8.8%)	(5.8%)	(0.7%)

PARTICULARS OF HOUSES OF SIDDIS IN TALUKA

Sl. No.	Village	Total Families	Total houses	Houses with thatched roof	Bamboo screen walls with tiles	Adobe walls with tiles	Burnt brick walls with	Janata houses	KDDC houses	Rented hs. landlord's
1	a) Madnur	1	1	-	-	-	-	1	-	-
	b) Hunshettikop	9	9	-	-	-	1	5	3	-
	c) Tavaragatta	15	15	14	-	-	-	-	1	-
	d) Belkop	6	6	6	-	-	-	-	-	-
	e) Hulgod	1	1	1	-	-	-	-	-	-
2	Kulsur	1	1	-	-	-	-	1	-	-
3	Bankasali	7	7	6	-	-	-	1	-	-
4	Lalguli	7	7	4	-	-	-	-	-	1/2
5	Hukkali									
	a) Hullipal	5	5	5	-	-	-	-	-	-
	b) Shelbail	1	1	-	-	-	-	-	-	-
6	c) Mavingadde	4	4	3	-	-	-	-	-	1
	a) Danarmane	1	1	-	-	-	-	-	-	1
	b) Mensupa	3	3	3	-	-	-	-	-	-
7	Kannadgal									
	a) Kodse	3	3	3	-	-	-	-	-	-
	b) Arlekoppa	3	3	3	-	-	-	-	-	-
	c) Kairguli	1	1	1	-	-	-	-	-	-
8	Gotgoli	3	3	3	-	-	-	-	-	-
9	Kannageri	2	2	2	-	-	-	-	-	-
10	Kutchgoan	7	7	7	-	-	-	-	-	-
11	a) Somarjeddi	5	5	5	-	-	-	-	-	-
	b) Hubnalli	1	1	1	-	-	-	-	-	-
12	Kirwatti	46	46	9	16	1	-	11	7	-
13	Tottalgundi	15	15	8	1	-	-	6	-	-
14	a) Hosalli	1	1	1	-	-	-	-	-	-
	b) Ballundur	14	14	3	1	-	-	10	-	-
	c) Gudundur	10	10	10	-	-	-	-	-	-
15	Manchikere				-	-	-	-	-	-
	a) Kerehosalli	6	6	6	-	-	-	-	-	-
	b) Mundgejeddi	6	6	6	-	-	-	-	-	-
	c) Bomankoppa	2	2	2	-	-	-	-	-	-
	d) Undanigi	6	6	6	-	-	-	-	-	-
16	Chikkotti	1	1	1	-	-	-	-	-	-
17	Biki	14	14	13	-	1	-	-	-	-
18	Gadiogadamane	2	2	2	-	-	-	-	-	-
19	Bommanhalli	4	4	4	-	-	-	-	-	-
20	Hasanagi				-	-	-	-	-	-
	a) Tondekeri	5	5	5	-	-	-	-	-	-
	b) Kokkar	2	2	2	-	-	-	-	-	-
21	Shirna				-	-	-	-	-	-
	a) Mulakanjeddi	9	9	9	-	-	-	-	-	-
	b) Hucholkoppa	4	4	4	-	-	-	-	-	-
	c) Bonhonda	6	6	6	-	-	-	-	-	-
22	Kotemane	3	3	3	-	-	-	-	-	-
23	Hulsinkoppa	2	2	2	-	-	-	-	-	-
24	Hullarmane	5	5	3	-	2	-	-	-	-
25	Yedali	3	3	3	-	-	-	-	-	-
26	Umachgi				-	-	-	-	-	-
	a) Nandibhavi	5	5	4	-	1	-	-	-	-
	b) Kerejeddi	2	2	2	-	-	-	-	-	-
	c) Totakatta	2	2	2	-	-	-	-	-	-
	d) Hadlikere	3	3	1	-	2	-	-	-	-
	e) Surbail	5	5	5	-	-	-	-	-	-
	f) Anegundi	4	4	4	-	-	-	-	-	-
27	Bellambe	2	2	-	-	1	-	-	-	-
28	Hunsemane	3	3	3	-	-	-	-	-	-
29	Nandalli	7	7	7	-	-	-	-	-	-
30	Idagundi	4	4	3	-	1	-	-	-	-
	a) Harthibail	4	4	4	-	-	-	-	-	-
	b) Belamane	1	1	1	-	-	-	-	-	-
	c) Baginkatta	4	4	4	-	-	-	-	-	-
31	Reergaddc	5	5	5	-	-	-	-	-	-
32	Balgar	6	6	6	-	-	-	-	-	-
	a) Ningadbail	3	3	3	-	-	-	-	-	-
33	a) Angod	5	5	5	-	-	-	-	-	-
	b) Alvegadde	14	14	14	-	-	-	-	-	-
34	Arbail	8	8	7	-	-	-	1	-	-
35	Gullapur				-	-	-	-	-	-
	a) Ramnagar	17	17	14	2	-	-	1	-	-
	b) Chikmane	7	7	7	-	-	-	-	-	-
36	Chipgeri				-	-	-	-	-	-
	a) Uchgeri	5	5	5	-	-	-	-	-	-
	b) Kaskojeddi	3	3	3	-	-	-	-	-	-
	c) Bibnalli	2	2	1	-	1	-	-	-	-
37	Bisgod				-	-	-	-	-	-
	a) Vaddarmane	5	5	5	-	-	-	-	-	-
	b) Karumane	1	1	1	-	-	-	-	-	-
	Total	377	377	291	22	10	1	37	11	5
				(77.27%)	(5.8%)	(2.7%)	(0.3%)	(9.8%)	(2.9%)	(1.3%)

TABLE 3. SETTLEMENTWISE PARTICULARS ON POSSESSIONS

ANKOLA TALUKA

Sl.	Village	Transistor		Bicycle		watch		Bull		Cow		Chicken		He Buffalo	
NO.		Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1	a) Kalleswar	2	2	1	1	1	1	3	4	6	10	14	136	2	3
	b) Duggasnmane	1	1	1	1			2	3	2	11	3	47	1	2
	c) Malgaon	4	4	2	2	5	5	9	22	9	35	14	79	2	4
	d) Ramangulli									1	3	1	10		
	e) Sathunbail											3	27	1	2
2	a)Halwalli	2	2					2	4	3	9	9	105	2	6
	b)Hebbargundi	-	-	-	-	3	3	-	-	-	-	1	2	2	6
	c)Kammani	1	1			2	2					2	28		
3	a)Shevkar	2	2									1	18		
	b)Vaidyagar	1	1			2	2	3	8	4	17	4	78		
4	Bidrolli (Dongri)	2	2	1	1	1	1	4	12	4	39	5	88		(1:1 S.Buff
5	Kaigadi	1	1			2	2	1	2	1	4	5	55		
6	Kalasi	2	2	5	5	2	2	7	18	4	5	9	94	1	1
	Total	18	18	10	10	18	18	31	73	34	133	71	777	11	24

Sl.	Village	Transistor		Bicycle		Watch		Cart		Cattle shed		Bull		She-buffalo		Cow		Chicken		He Buffalo		Others	
No.		Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.
	I MUNDGOD TALUKA																						
1	Kendalgeri	2	2	_	_	_	_	6	3	12	9	11	26	7	8	9	19	14	39	_	_	1	1
2	Ugginakeri	2	2	5	5	_	_	_	_	7	7	8	17	1	1	5	11	4	13	_	_		
3	Mainally	2	2	_	_	1	1	_	_	_	_	15	36	2	3	7	20	10	31	_	_		
4	Kettanalli	_	_	_	_	_	_	_	_	_	_	2	4	_	_	_	_	1	2	_	_		
5	Gunjavathi	(Not available)																					
	Total	6	6	5	5	1	1	6	3	19	16	36	83	10	12	21	50	29	85	_	_	1	1
	II SUPA TALUKA																						
1	Pansoli																						
	1) Pansoli	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_		
	2) Abada	_	_	_	_	_	_	_	_	_	_	1	2	_	_	_	_	1	15	_	_		
2	Bamanga	1	1	_	_	_	_	_	_	_	_	_	_	_	_	_	_	3	38	1	2	1	1
	Total	1	1	_	_	_	_	_	_	_	_	1	2	_	_	_	_	4	53	1	2	1	1
	III SIRSI TALUKA																						
1	Kakkalli	2	2	_	_	1	2	_	_	_	_	1	2	_	_	1	3	1	3				
2	Menasi	2	2	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_				
	Total	2	2	_	_	1	2	_	_	_	_	1	2	_	_	1	3	1	3				

PARTICULARS REGARDING POSSESSION OF SIDDIS IN -

Sl.	Village	Transistor		Bicycle		Watch		Cattle shed		Bull		She-Buffalo		Chicken		He-buffalo		Sheep		
No.		Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	
	I KALGHATGI TALUKA																			
1	Sangameshwar	1	1	_	_	1	1	1	1	2	3	_	_	1	2	_	_	_	_	
2	1) Sulehatti	1	1	_	_	1	1	2	2	3	6	1	2	1	2	1	1	_	_	
	2) Dumguli	_	_	_	_	1	1	_	_	1	2	_	_	_	_	_	_	_	_	
	3) Kandli	_	_	_	_	_	_	_	_	1	4	_	_	1	3	1	1	_	_	
3	Junubail	1	1	1	1	1	1	_	_	_	_	_	_	_	_	_	_	_	_	1 Sewing machine
4	Mavinkoppa	_	_	1	1	_	_	_	_	_	_	_	_	_	_	_	_	_	_	1 Sewing machine
	Total	3	3	2	2	4	4	3	3	7	15	1	2	3	7	2	2	_	_	
	II KHANAPUR TALUKA																			
1	Godgeri																			
2	Godholli	2	2	1	1	2	2	_	_	_	_	_	_	_	_	_	_	1	4	
3	Bhurunky	_	_	_	_	1	1	_	_	1	2	_	_	2	4	_	_	2	3	
4	Tavargatta	_	_	_	_	_	_	_	_	1	2	_	_	1	3	_	_	_	_	
5	Ramnagar																			
	Total	2	2	1	1	3	3	_	_	2	4	_	_	3	7	_	_	3	7	

PARTICULARS REGARDING POSSESSIONS OF SIDDIS IN HALIYAL TALUKA

Sl.	Village	Transistor		Bicycle		Watch		Cart		Cattleshed		Bull		Shebuffalo		Cow		Chicken		He Buff.		Others	
NO		Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No	Fam	No
1	2	3		4		5		6		7		8		9		10		11		12		13	
1	Tatwani	2	2	4	4	4	4	6	6	3	3	17	50	9	16	12	35	8	21	_	_	_	_
2	" Hosur	3	3	_	_	2	3	_	_	1	1	4	8	4	4	3	3	_	_	2	3	_	_
3	Nagshetkop	2	2	3	3	_	_	1	1	3	3	6	14	4	7	6	13	9	55	1	2	2	2
4	Gorehalli	1	1	_	_	1	1	_	_	_	_	9	18	5	7	2	4	18	80	2	4	_	_
5	Tegnalli	1	1	_	_	2	2	1	1	1	1	3	6	2	2	1	2	_	_	_	_	_	_
6	Khamdoli	1	1	1	1	1	1	_	_	1	1	1	2	1	1	1	4	1	18	_	_	_	_
7	Kumbarkop	_	_	_	_	_	_	_	_	_	_	_	_	1	2	1	2	1	15	_	_	_	_
8	Siddapur	_	_	1	1	_	_	1	1	1	1	1	2	_	_	_	_	_	_	_	_	_	_
9	Gundoli	1	1	_	_	_	_	1	1	_	_	2	4	_	_	1	2	3	13	1	2	_	_
10	Kambikop	2	2	4	4	3	3	5	5	6	6	10	13	_	_	13	6	11	22	_	_	_	_
11	Janaga	_	_	_	_	_	_	_	_	1	1	4	8	1	1	1	4	2	12	_	_	_	_
12	Basavalli	_	_	_	_	_	_	_	_	2	2	1	2	2	2	2	3	1	5	_	_	_	_
13	Jalaga	_	_	_	_	_	_	_	_	_	_	2	4	2	2	2	3	5	13	_	_	_	_
14	" Hosur	2	2	5	5	2	3	3	3	9	9	16	35	1	2	3	24	10	41	2	4	1	1
15	Doddkop	3	3	3	3	1	1	2	2	3	3	10	24	2	5	6	9	10	25	_	_	_	_
16	Tattigeri	2	2	_	_	1	1	2	2	6	6	18	48	4	4	12	24	13	16	_	_	_	_
17	Adkehosur	5	5	3	3	1	1	_	_	6	6	8	16	7	8	1	1	10	32	2	2	_	_
18	Pandravala	_	_	_	_	_	_	_	_	_	_	2	4	_	_	1	1	3	5	_	_	_	_
19	Nivani	1	1	_	_	_	_	_	_	_	_	_	_	_	_	_	_	2	4	_	_	_	_
20	Sambrani	1	1	1	1	_	_	_	_	_	_	6	9	1	1	1	1	6	16	_	_	_	_
21	Bukkinkop	4	4	3	3	3	3	2	2	6	6	5	11	1	1	4	8	11	38	1	2	_	_
22	Bhagawathi	6	6	1	1	5	5	2	2	3	3	2	5	_	_	4	11	6	11	_	_	_	_
23	Kegdal	2	2	1	1	1	1	1	1	10	10	9	19	_	_	3	4	9	23	_	_	_	_
24	Bomnalli	_	_	_	_	1	1	_	_	_	_	_	_	_	_	_	_	3	8	5	5	_	_
25	Balshetkop	5	5	3	3	4	5	1	1	4	4	3	8	3	4	2	3	5	24	_	_	1	1
26	Rayapna	_	_	2	2	1	1	2	2	2	2	2	4	_	_	1	2	2	7	_	_	_	_
27	Ghadigera	4	5	1	1	2	3	4	4	2	3	6	25	3	7	5	103	6	195	2	14	_	_
28	Vaca	5	5	5	5	5	5	6	6	17	17	22	51	8	10	14	42	20	48	4	4	_	_
29	Gardoli	9	9	13	13	5	5	6	6	25	25	31	69	6	8	15	31	24	122	3	6	_	_
30	Tatgera	_	_	_	_	_	_	_	_	1	1	1	2	_	4	1	1	11	10	3	6	_	_
31	Gudmurgi	_	_	_	_	_	_	_	_	1	1	_	_	_	_	1	1	2	11	_	_	_	_
32	Dandeli	3	3	1	1	5	6	_	_	_	_	_	_	_	_	_	_	1	20	_	_	1	1
33	Alur	1	1	1	1	_	_	_	_	1	1	1	2	_	_	1	2	2	6	_	_	_	_
34	Agsalkatta	1	1	1	1	_	_	1	1	1	1	2	8	1	1	3	8	6	39	_	_	_	_
35	Ajgaon	1	1	1	1	_	_	_	_	1	1	2	3	1	2	_	_	2	16	_	_	_	_
36	Javalli	1	1	1	1	1	1	1	1	3	3	3	6	2	2	1	1	3	14	1	2	_	_
37	Ramapur	_	_	_	_	_	_	_	_	_	_	2	3	2	2	4	5	4	25	1	2	_	_
38	Mudalgera	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
39	Bidrolli	_	_	_	_	_	_	_	_	_	_	3	8	1	1	1	3	2	4	1	1	_	_
40	Guttigeri	_	_	_	_	_	_	_	_	1	1	1	2	_	_	1	3	_	_	_	_	1	_
	Total	69	70	59	59	51	56	48	48	121	122	215	493	74	106	130	369	232	1014	31	59	6	6

PARTICULARS REGARDING POSSESSIONS OF SIDDIS IN YELLAPUR TALUKA

Sl. No.	Village	Transistor		Bicycle		Watch		Cart		Cattleshed		Bull		She-buffalo		Cow		Chicken		He-buffalo	
		Families	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.	Fam.	No.
1	a)Madnur	-	-	-	-	-	-	-	-	-	-	1	2	1	1	1	1	1	1	-	-
	b) Hunshettikop	1	1	1	1	1	1	1	1	-	-	4	10	3	22	2	18	6	44	-	-
	c) Tavaragatta	1	1	-	-	2	2	-	-	-	-	7	13	1	1	4	7	14	74	2	4
	d) Belkop			2	2	1	1					2	8	1	1	3	5	6	25		
	e) Hulgod											1	2								
2	Kulkur											1	2							1	8
3	Banksali	3	3	-	-	1	1	-	-	-	-	3	5	2	2	3	5	6	22	-	-
4	Lalguli	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-	1	5	-	-
5	Fukkalo																				
	a) Huilipal																	4	22		
	b) Shelbail	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	c) Tavaragatta	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	8	-	-
	Savagadde	-																			
6	a) Benarmane																	1	2		
	b) Mensupal	1	1	1	1							2	4			2	14	2	18		
7	Kannadgal																				
	a) Kodse																	1	2		
	b) Arlekoppa	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	c) Kalrgali	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
8	Golgoli	-	-	-	-	-	-	-	-	-	-	2	4	-	-	-	-	2	12	1	2
9	Kannigen																				
10	Kutchgaon	1	1	-	-	2	2	-	-	-	-	-	-	-	-	-	-	4	21	-	-
11	Sonarjeddi	-	-	-	-	-	-	-	-	-	-	3	5	1	1	2	5	3	15	2	3
11	b) Hubnalli	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-
12	Kinwatti	3	3			4	4					7	14	2	2	5	14	15	97		
13	Tottalgundi	3	3	3	3	5	6	1	1	9	9	10	23	6	8	5	13	13	223	3	4
14	Hosalli	-						-	-	-	-	1	2					1	3		
	a) Bailundur	1	1	1	1	-	-	1	1	-	-	7	16	3	3	4	10	9	44	-	-
	b) Gundundur	1	1	-	-	-	-	-	-	-	-	8	20	-	-	3	42	6	42	-	-
15	Manchikeri																				
	a) Kerehosalli	-	-	1	1	-	-	-	-	-	-	3	6	1	1	2	8	4	33	1	1
	b) Mundgejeddi	-	-	-	-	-	-	-	-	-	-					1	4	3	36	1	2
	c) Bomankoppa	-	-	-	-	-	-	-	-	-	-	1	2	-	-	1	2	2	15	-	-
	d) Mudanigi	-	-	1	1	-	-	-	-	-	-	1	2	-	-	1	1	-	-	1	2
16	a) Chikotti																				
17	b) Bilki	6	6	4	4	3	3					7	18	5	6	7	60	13	103	4	8
18	Gadiyogadamane	1	1	1	1	1	1									1	2	2	17	1	2
19	Bomanhalli	-	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-
20	Hosangi																				
	a) Tondekeri	-	-	2	2	-	-	-	-	-	-	-	-	1	1	-	-	2	10	-	-
	b) Kokkar																				
21	Shirnal																				
	a) Mulkanjaddi	1	1									1	3					2	9		
	b) Hacholkoppa	1	1	-	-	-	-	-	-	-	-	1	2	-	-	1	8	-	-	-	-
	c) Borihonda	2	2	2	2	1	1	-	-	-	-	4	7	-	-	5	15	5	60	-	-
22	Kotemane	2	2			2	2											2	17		
23	Hulsinkoppa	1	1	1	1	1	1	1	1	-	-	1	4	-	-	1	5	1	8	-	-
24	Hullarmane	-	-	-	-	-	-	-	-	-	-	3	12	-	-	4	25	4	95	-	-
25	Yedalli	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	10	-	-
26	Umachgi																				
	a) Nandibhavi	1	1	-	-	2	2	1	2	-	-	3	7	1	5	4	22	3	48	-	-
	b) Kerejeddi	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	10	-	-
	c) Totekatta	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	11	1	18	2	4
	d) Hadilkere	-	-	-	-	-	-	-	-	-	-	1	2	-	-	1	5	3	41	-	-
	e) Sirball	-	-	-	-	-	-	1	1	-	-	2	3	-	-	3	10	5	55	1	2
	f) Anegurdi											1	1			1	8	2	15		
27	Bellambe	2	2	1	1	1	1	1	1	-	-	2	5	-	-	1	10	2	28	2	3
28	Hunsemane																				
29	Nandalli	1	1	1	1	-	-	-	-	-	-	1	2	-	-	1	2	3	24	1	2
30	Idagundi	2	2	1	1	2	2	-	-	-	-	3	4	1	1	2	7	2	18	-	-
	a) Hartn bail	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	17	-	-
	b) Belmane																				
	c) Baginkatta	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	4	44	-	-
31	Beergadde	-	-	-	-	-	-	-	-	-	-	1	2	-	-	1	2	3	36	-	-
32	Balgar											1	2			1	2	4	47		
	b) Ningadhal																	1	8		
33	a) Angod	2	2	1	1							1	2					4	50	1	1
	b) Alvegaddc	2	2	1	1	1	1	-	-	-	-	5	10	3	6	2	5	6	80	3	4
34	Arbail	3	3	-	-	1	1	-	-	-	-	3	6	-	-	4	11	4	10	-	-
35	Gullapur																				
	a) Ramnagar	1	1	1	1	1	1	-	-	-	-	2	4	1	1	2	2	2	25	-	-
	b) Chikkamane	1	1	-	-	-	-	-	-	-	-	2	4	1	1	1	1	4	36	-	-
36	Chipgeri																				
	a) Uchgeri	2	2	-	-	1	1	-	-	5	5	2	3	-	-	2	12	3	11	2	6
	b) Kaskededdi	1	1	0	0	0	0	-	-	-	-	1	2					1	4	1	2
	c) Bihnali	1	1	2	2	1	1	1	1			1	2	1	50	2	29	2	16	1	2
37	Bisgod																				
	a) Vaddarmane	-	-	-	-	1	1	-	-	-	-	1	2	1	1	2	5	4	47	1	2
	b) Karumane	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	8	-	-
	Total	50	50	29	29	36	37	8	9	14	14	114	249	37	115	90	404	207	1799	31	56

TABLE 4. SETTLEMENTWISE DATA ON VESSELS IN HOUSES

ANKOLA TALUKA

Sl. No.	Village	Total fam	Earthen Fam.	Earthen value	Aluminium Fam.	Aluminium value	Steel Fam.	Steel value	Copper Fam.	Copper value	Brass Fam.	Brass value	Tin Fam.	Tin value	Other Fam.	Other value
1	2	3	4		5		6		7		8		9		10	
1	a) Kalleswar	20	20	490	20	1280	10	510	6	535						
	b) Duggsnmane	4	4	120	4	270	4	320	2	400						
	c) Malgaon	16	15	445	15	1435	14	645	8	950						
	d) Ramangulli	3	3	80	3	90	2	40								
	e) Sathunbail	4	4	125	4	320	3	190	1	200						
2	a)Halwalli	14	14	365	14	1070	13	605	8	990						
	b)Hebbargundi	3	3	95	3	130	3	120								
	c)Kamman	5	5	110	5	430	5	170	2	340			2	75		
3	a)Shevkar	2	2	55	2	140	2	140	1	200						
	b)Vaidyagar	6	6	148	6	370	6	440	2	300			2	120		
4	Bidrolli (Dongri)	7	7	213	7	645	7	450	7	1470			1	60	1 - 4000: Gold, 1- 300: Silver	
5	Kaigadi	5	5	95	5	260	5	225	4	415	-	-	5	210	-	-
6	Kalasi	10	10	230	9	545	10	430	7	1100	1	25	9	305		
	Total	99	98	2571	97	6986	84	4285	48	6900	1	25	19	770	1 - 4000: G, 300:S	

* Value is in Rupees

ESSELS IN THE HOUSES OF SIDDIS IN

Sl. No.	Village	Total families	Earthern Fam.	Earthern Value	Aluminium Fam.	Aluminium Value	Steel Fam.	Steel Value	Copper Fam.	Copper Value	Brass Fam.	Brass Value	Tin Fam.	Tin Value	Others Fam.	Others Value
	I MUNDGOD TALUKA															
1	Kendalgeri	25	25	450	25	1100	7	345	2	460	8	185	16	425	_	_
2	Ugginakeri	11	11	335	9	305	4	89	3	265	_	_	1	25	_	_
3	Mainally	27	22	460	25	2235	18	515	3	800	9	800	_		_	_
4	Kettanally	5	5	95	4	290	2	15	_	_	_	_	1	25	_	_
5	Gunjavathi	(data not available)														
	Total	89	63	1340	63	3930	31	964	8	1525	17	985	18	475	_	_
	Average			21.27		126.77		27.90		190.66		57.94		26.39		
	II SUPA TALUKA															
1	Pansoli															
	1) Pansoli	1	1	30	1	75	1	20	1	50	1	100			_	_
	2) Abada	2	2	65	2	130	2	25	_	_	2	335	2	50	_	_
2	Bamanga (Bapeli)	4	4	120	4	550	1	60	1	450	1	60	2	80	_	_
	Total	7	7	215	7	755	4	105	2	500	4	495	4	130	_	_
	Average			30.7		100.80		26.25		250.00		123.50		32.50		
	III SIRSI TALUKA															
	1) Kakkali	No information														
	2) Menasi															
	* Value in rupees															

Sl. No.	Village	Total Famil	Earthern Fam.	Earthern Value	Aluminium Fam.	Aluminium Value	Steel Fam.	Steel Value	Copper Fam.	Copper Value	Brass Fam.	Brass Value	Tin Fam.	Tin Value
	I KALGHATGI TALUKA													
1	Sangameshwar	7	7	165	7	423	4	155	2	165	5	160	4	90
2	1) Sulehatti	9	9	365	9	795	7	340	4	415	2	90	5	200
	2) Dumgulli	4	4	145	4	370	4	105	2	200	_	_	4	90
	3) Kandli	2	2	65	2	70	1	70	_	_	_	_	2	45
3	Junjurbail	6	6	195	6	353	6	160	2	500	2	120	6	135
4	Mavinkoppa	6	6	155	6	340	_	_	_	_	_	_	5	100
		(+14)												
	Total	34	34	1090	34	2351	22	780	10	1280	9	370	26	660
		(+14)												
	Avarage			32.06		69.15		35.45		128		41.10		25.38
	II KHANAPUR TALUKA													
1	Godgeri	1	1	18	1	80	_	_	_	_	_	_	_	_
2	Godholli	7	7	138	7	275	2	15	2	260	2	160	3	75
3	Bhurunky	3	3	70	3	115	2	25	2	400	2	80	3	75
4	Tavargatta	2	2	50	2	90	2	30	2	400	2	180		
5	Ramnagar	1	1	30	1	110	1	150	1	200	1	40		
	Total	14	14	306	14	670	7	220	7	1260	7	460	6	150
	average			21.85		47.86		31.41		180		65.7		25.00

PARTICULARS REGARDING VESSELS IN THE HOUSES OF SIDDIS IN HALIYAL TALUKA																
Sl.	Village	Total	Earthern		Aluminium		Steel		Copper		Brass		Tin		Others	
NO		Famil	Fam	Value	Fam	Value	Fam	Value	Fam	Value	Fam	Value	Fam	Value	Fam	Value
1	2	3	4		5		6		7		8		9		10	
1	Tatwani	29	29	1930	29	1700	26	1815	19	5210	4	125	11	240		
2	" Hosur	10	10	515	9	383	8	355	3	220	3	95	6	140		
3	Nagshetikop	14	14	530	13	820	5	550	9	2455	3	250	2	55		
4	Golehalli	22	22	835	22	1025	9	380	13	1625	_	_	4	85		
5	Tegnalli	12	12	346	12	550	9	120	1	100	1	30	6	120		
6	Khamdoli	1	1	35	1	40	1	30	1	200	1	40	1	25		
7	Kumbarkop	3	3	125	3	90	3	40	_	_	_	_	3	70		
8	Siddapur	1	1	25	1	20	1	50	1	150	1	50	1	25		
9	Gundolli	3	3	85	3	145	_	_	1	200	2	50	2	45		
10	Kamtikop	17	17	571	15	670	8	179	7	1960	7	257	4	132		
11	Janaga	9	9	285	9	285	9	355	6	520	_	_	7	160		
12	Basavalli	3	3	53	3	80	2	40	1	150	1	40	2	40		
13	Jataga	7	7	170	7	473	3	95	_	_	2	240	5	125		
14	Jataga Housur	16	16	300	16	1140	7	305	9	2850	6	500				
15	Doddkop	10	10	197	10	422	10	435	7	1380	10	545	6	165		
16	Tattigeri	40	40	837	38	1877	19	1015	10	2370	13	880	22	540		
17	Adkehosur	23	23	542	19	830	4	96	3	205	3	150	11	325		
18	Pandarvala	6	6	138	6	260	_	_	_	_	_	_	5	125		
19	Nilvani	4	4	70	4	85	1	10	_	_	1	40	4	100		
20	Sambrani	15	15	157	15	85	_	_	2	220	1	20	1	20		
21	Bukkinkop	19	19	383	19	950	11	445	7	3160	12	875	7	310		
22	Bhagawathi	22	22	531	21	1435	7	385	_	_	6	340	15	398		
23	Kegdal	22	22	834	22	748	28	450	9	1350	1	40	20	400		
24	Bomnalli	10	10	335	10	205	7	108	_	_	_	_	10	200		
25	Balshetkop	8	8	129	8	525	6	603	2	400	4	155	6	160		
26	Rayaptna	7	7	245	7	315	4	70	1	300	2	190	6	120		
27	Ghadigera	6	6	165	6	800	5	1035	4	5950	4	1720	6	240	4	5500 gold
28	Vada	26	26	1015	24	1530	18	905	15	3000	6	720	24	585		
29	Gardolli	47	47	1495	45	2115	27	1165	19	4730	20	980	26	520		
30	Tatgera	1	1	40	1	30	1	40	1	150	_	_	1	20		
31	Gudmurgi	4	4	95	4	240	2	20	2	120	2	50				
32	Dandeli	11	9	190	11	980	8	865	6	3360	4	700	10	270		
33	Alur	2	2	90	2	90	2	80	2	300	2	300	2	40		
34	Agasalkatta	7	7	270	7	245	3	140	1	150	3	60	5	100		
35	Ajgaon	2	2	50	2	220	1	60	2	300	2	60	2	40		
36	Javalli	5	5	180	5	260	4	280	4	1200	4	100	5	105		
37	Ramapur	5	5	185	5	190	5	215	2	450	1	20	4	80		
38	Mudalgera	2	2	80	2	100	2	100	2	300	2	60	2	40		
39	Bidrolli	6	6	220	6	255	6	280	4	480	3	100	6	120		
40	Guttigeri	1	1	15	1	200	1	60	1	100	1	200	1	100		
	Total	458	456	14293	443	22413	273	13176	177	45615	138	9982	261	6385	4	5500 gold

PARTICULARS REGARDING VESSELS IN THE HOUSES OF SIDDIS IN YELLAPUR TALUKA

Sl. No.	Village	Total Famil	Earthern Fam.	Earthern Value	Aluminium Fam.	Aluminium Value	Steel Fam.	Steel Value	Copper Fam.	Copper Value	Brass Fam.	Brass Value	Tin Fam.	Tin Value	Others Fam.	Others Value
1	a) Madnur	1	1	25	1	40	1	50	1	60						
	b) Hunshottikop	9	9	121	9	340	6	250	4	1320			9	140		
	c) Tavaragatta	15	14	318	15	815	12	375	10	856						
	d) Belkop	6	6	130	6	265	1	35	3	60						
	e) Hulgod	1	1	20	1	40	1	25								
2	Kulsur	1	1	15	1	60	1	45	1	25			1	25		
3	Bankasali	7	5	143	6	460	4	232	5	780					S 1-500 / 1- 90	-
4	Lalguli	7	7	85	7	290	5	325	4	440			2	40		
5	Hukkeli															
	a) Hullipal	5	5	115	5	198	5	110	1	150						
	b) Shelbail	1	1	20	1	50	1	100	1	175						
	c) Mavingadde	4	4	68	4	190	3	75	2	90						
6	Savagadde															
	a) Danarmane	1	1	5	1	30	1	10								
	b) Mensupal	3	3	55	3	180	3	110	1	40						
7	Kunnudgal															
	a) Kodse	1	1	10	1	15	1	10	1	20						
	b) Arlekoppa	3	3	35	3	100	2	26	1	40						
	c) Kargali	1	1	25	1	25										
8	Golgoli	3	3	70	3	155	3	130	2	950						
9	Kannigeri	2	2	80	2	100			1	280						
10	Kutchgoan	7	7	150	7	256	5	101	4	213			1	25		
11	Sonarjeddi	5	3	55	5	205	3	470					1	20	Gold:1-1000; S.1-150	
	b) Hubnalli	1			1	100	1	50								
12	Kirwatti	46	46	1238	46	3548	40	780	18	1750	1	500	4	140		
13	Tottalgundi	15	15	555	15	1740	14	1530	9	3400	11	2160	14	375	G 1-3000; S 1-1000	
14	Hosalli	1	1	35	1	40	1	70								
	b) Bailundur	14	14	545	14	910	13	688	4	455						
	c) Gundundur	10	10	305	10	603	10	620	6	800						
15	Manchikeri															
	a) Kerehosalli	6	6	140	6	410	5	260	5	260						
	b) Mundgejeddi	6	6	165	6	340	4	260	1	70						
	c) Bomankoppa	2	2	50	2	100	2	50								
	d) Mudanigi	6	6	140	6	180	2	30								
16	a) Chikotti	1	1	10	1	15										
17	b) Bilki	14	14	360	14	1030	13	580	10	700			1	50		
18	Gadijogadamane	2	2	60	2	120	2	90	1	50						
19	Bomanhalli	4	4	170	4	250	4	180	3	275						
20	Hasangi															
	a) Tondekeri	5	5	125	5	320	5	195	2	97						
	b) Kokkar	2	2	120	2	80	2	55	1	10						
21	Shirnal															
	a) Mulakanjeddi	9	9	230	9	565	9	425	7	440						
	b) Hacholkoppa	4	4	50	4	180	3	190	2	65						
	c) Borihonda	6	6	130	6	450	6	360	3	290						
22	Kotemane	3	3	70	3	210	3	200	1	90						
23	Hulsankoppa	2	2	45	2	150	2	140	1	170						
24	Hullarmane	5	5	100	5	400	5	350	5	870						
25	Yedalli	3	3	40	3	130	3	100	1	25						
26	Umachgi															
	a) Nandibhavi	5	5	95	5	330	4	290	4	880						
	b) Kerajeddi	2	2	45	2	245	2	80	2	100						
	c) Tatekatta	2	2	40	2	160	2	240	1	200						
	d) Hadlikere	3	3	55	3	400	3	220	3	400						
	e) Surbail	5	5	60	5	330	5	255	5	870						
	f) Anegundi	4	4	65	4	280	2	90	1	50						
27	Bellambe	2	2	45	2	110	2	240	1	40	1	170	1	60		
28	Hunsemane	3	3	35	3	170	3	130	3	110						
29	Nandalli	7	7	195	7	490	7	440	3	175						
30	Jdagundi	4	4	125	4	240	3	160	1	150						
	a) Harthibail	4	4	80	4	235	4	220	2	175						
	b) Belamana	1	1	10	1	70	1	60	1	25						
	c) Baginkatta	4	4	65	4	155	4	130	4	250			3	90		
31	Beergadde	5	4	70	4	255	4	210	3	200						
32	Balgar	6	6	145	6	380	6	325	5	395						
	b) Ningadbail	3	3	75	3	220	3	150	1	50						
33	a) Angod	5	5	70	5	210	5	230	5	355			1	30		
	b) Alvegadde	14	12	310	12	835	12	525	6	655						
34	Arbail	8	8	195	8	485	8	440	5	410	1	60				
35	Gullapur															
	a) Ramnagar	17	17	375	17	1010	16	720	4	145						
	b) Chikkamane	7	7	210	7	390	5	355	3	850			6	225	G.1-600	
36	Chipgeri															
	a) Uchgeri	5	5	130	5	190	5	145	4	3150	8					
	b) Kajkijeddi	3	3	60	3	110	2	30			3	100				
37	Bisgod															
	a) Vaddarmane	5	2	60	2	90	1	100	1	1000	1	500				
	b) Karumane	1	1	35	1	60	1	80	1	130						
	Total	377	363	8878	368	23565	315	14417	215	28058	6	830	15	500	G.3-4600 S.4-1740	

TABLE 5. SETTLEMENTWISE FIGURES ON LITERACY

ANKOLA TALUKA

Sl.	Village	Total Popu lation	Total liter ates	I M	I F	II M	II F	III M	III F	IV M	IV F	V M	V F	VI M	VI F	VII M	VII F	VIII M	VIII F	IX M	IX F
1	2	3	4	5		6		7		8		9		10		11		12		13	
1	a) Kalleswar	112	4	-	-	-	-	2	-	1	-	1	-	-	-	-	-	-	-	-	-
	b) Duggsnmane	29	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	c) Malgaon	99	32	-	1	4	1	-	5	12	7	2	-	-	-	-	-	-	-	-	-
	d) Ramanguli	11	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	e) Sathunbail	19	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2	a)Halwalli	67	4	-	-	3	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
	b)Hebbargundi	10	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	c)Kammani	47	1	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-
3	a)Shevkar	11	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	b)Vaidyagar	38	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4	Bidrolli (Dongri)	41	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5	Kaigadi	35	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6	Kalasi	68	0	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Total	587	41(7.0%)	-	1	7	1	3	5	14	7	3	-	-	-	-	-	-	-	-	-

Sl. No.	Village	Total Population	Total literates	I M	I F	II M	II F	III M	III F	IV M	IV F	V M	V F	VI M	VI F	VIII M	VIII F
1	2	3	4	5		6		7		8		9		10		11	
	I MUNDGOD TALUKA																
1	Kendalgeri	151	21	8	3	8	_	_	_	2	_	_	_	_	_	_	
2	Ugginakeri	72	10	_	1	2	2	_	1	3	_	_	_	1	_	_	_
3	Mainally	151	31	5	2	9	2	4	0	3	0	1	_	1	_	3	_
4	Kettanalli	22	3	_	_	2	_	_	_	_	1	_	_	_	_	_	_
5	Gunjavathi	103	6	2	_	2	_	2	_	_	_	_	_	_	_	_	_
	Total	499	70	15	6	23	4	6	1	8	1	1	_	2	_	3	_
	II SUPA TALUKA																
1	Ponsoli																
	1) Pansoli	7	2	1	_	_	_	1	_	_	_	_	_	_	_	_	_
	2) Abada	7	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
2	Bamanga (Bepeli)	19	2	1	_	_	_	1	_	_	_	_	_	_	_	_	_
	Total	33	4	2	_	_	_	2	_	_	_	_	_	_	_	_	_
	III SIRSI TALUKA																
1	Kakkalli	44	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
2	Menasi	24	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
	Total	68	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_

Sl. No.	Village	Total Population	Total literates	I M	I F	II M	II F	III M	III F	IV M	IV F	V M	V F	VI M	VI F	VII M	VII F	VIII M	VIII F	IX M	IX F	X M	X F
1	2	3	4	5		6		7		8		9		10		11		12		13		14	
	I KALGHATGI TALUKA																						
1	Sangameshwar	24	2	1	_	_	_	_	_	1	_	_	_	_	_	_	_	_	_	_	_	_	_
2	1) Sulehatti	43	2	2	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
	2) Dumgulli	43	2	_	_	11	_	_	_	1	_	_	_	_	_	_	_	_	_	_	_	_	_
	3) Kandli	5	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
3	Junjurbail	27	1	_	_	_	_	_	_	1	_	_	_	_	_	_	_	_	_	_	_	_	_
4	Mavinakoppa	17	1	1	4	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
	Total	159	8	4	4	11	_	_	_	3	_	_	_	_	_	_	_	_	_	_	_	_	_
	II KHANAPUR TALUKA																						
1	Godgeri	1	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
2	Godholli	30	4	_	_	_	_	_	_	1	_	_	1	_	_	_	_	1	_	_	_	1	_
3	Bhurunky	17	3	_	_	_	_	2	_	_	_	_	_	_	_	1	_	_	_	_	_	_	_
4	Tavargatta	6	1	_	_	_	_	_	_	_	_	_	_	_	1	_	_	_	_	_	_	_	_
5	Ramnagar	4	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_	_
	Total	58	8	_	_	_	_	2	_	1	_	_	1	_	1	1	_	1	_	_	_	1	_

POPULATION FIGURES OF SIDDIS IN HALIYAL TALUKA

Sl. No.	Village	Total Families	Religion			Total Population	Men	Wom en	Adults +15	Children -14	Single	Marr ied	Wid./er	Div./ Sep.	Average Per family
			Hindu	Islam	Christian										
1	Tatwani	29	_	22	7	185	86	99	101	84	97	70	18	_	6.4
2	" Hosur	10	_	9	1	49	19	30	33	16	18	28	3	_	4.9
3	Nagshetikop	14	_	_	14	66	31	35	39	27	42	20	4	_	4.7
4	Golehalli	22	_	22	_	117	56	61	62	55	66	46	5	_	5.3
5	Tegnalli	12	_	12	_	40	22	18	28	12	19	14	7	_	3.3
6	Khamdoli	1	_	_	1	5	3	2	4	1	4	_	1	_	5.0
7	Kumbarkop	3	_	_	3	9	5	4	6	3	3	4	2	_	3.0
8	Siddapur	1	_	_	1	8	5	3	5	3	6	2	_	_	8.0
9	Gundolli	3	_	_	3	16	9	7	8	8	9	6	1	_	5.3
10	Kamtikop	17	_	_	17	78	38	40	45	33	41	32	3	2	4.6
11	Janaga	9	_	9	_	55	28	27	33	22	29	24	2	_	6.1
12	Basavalli	3	_	3	_	13	9	4	7	6	7	6	_	_	4.2
13	Jataga	7	-	7	-	37	17	20	23	14	15	18	4	-	5.3
14	Jataga Hosur	16	_	_	16	88	41	47	40	48	52	34	2	_	5.5
15	Doddkop	10	_	_	10	50	23	27	27	23	24	22	4	_	5.0
16	Tattigeri	40	_	40	_	200	105	95	119	81	109	74	17	_	5.0
17	Adkehosur	23	_	21	2	94	50	44	56	38	44	36	14	_	4.2
18	Pandravala	6	_	6	_	28	15	13	16	12	14	14	_	_	4.7
19	Nilvani	4	_	_	4	15	5	10	8	7	8	6	1	_	3.8
20	Samborani	15	_	15	_	79	44	35	42	37	47	29	2	1	5.3
21	Bukkinkop	19	_	_	19	96	56	40	51	45	57	31	5	3	5.0
22	Bhagawati	22	_	11	11	109	55	54	68	41	56	38	15	_	5.0
23	Kegdal	22	_	_	22	88	40	48	54	34	40	38	9	1	4.5
24	Bommalli	10	_	10	_	46	22	24	25	21	26	16	4	_	4.6
25	Balshetkop	8	_	_	8	36	17	19	23	13	21	12	3	_	4.5
26	Rayaptna	7	_	_	7	31	23	8	16	15	18	10	2	1	4.4
27	Ghadigera	6	_	_	6	38	18	20	22	16	18	20	_	_	6.3
28	Vada	26	_	_	26	156	71	85	92	64	86	60	10	_	6.0
29	Gardollo	47	_	_	47	210	111	99	126	84	111	84	13	2	4.5
30	Tatgera	1	_	_	1	3	2	1	3	0	0	2	1	_	3.0
31	Gudmurgi	4	_	_	4	22	13	9	12	10	14	6	2	_	5.5
32	Dendeli	11	_	4	7	47	22	25	31	16	24	18	4	1	4.3
33	Alur	2	_	_	2	14	7	7	4	10	10	4	_	_	7.0
34	Agasalkatta	7	_	2	5	32	15	17	19	13	17	12	2	1	4.0
35	Aganv	2	_	2	_	14	6	8	10	4	6	6	2	_	7.0
36	Javalli	5	_	5	_	32	17	15	19	13	17	14	1	_	6.4
37	Ramapur	5	_	_	5	21	10	11	14	7	9	12	0	_	4.3
38	Mudalgera	2	_	_	2	8	4	4	5	3	5	2	1	_	4.0
39	Bidrolli	6	_	_	6	29	13	16	17	12	15	10	4	_	4.9
40	Guttigeri	1	_	1	_	16	10	6	4	12	12	4	0	_	16.0
	TOTAL	458	_	201	257	2280	1143	1137	1317	963	1216	884	168	12	5.5

LITERACY FIGURES REGARDING SIDDIS IN YELLAPUR TALUKA

Sl. No.	Village	Total Population	Total Literates	I		II		III		IV		V		VI		VII		VIII		IX		X		PUC	
				M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5		6		7		8		9		10		11		12		13		14		15	
1	a) Madnur	9	4	1		1				2															
	b) Hunshettikop	33	8			1		1	1	3						1			1						
	c) Tavargatta	73	15	1	5	2	1	1	1	3						1									
	d) Belkop	27	3			1			1	1															
	e) Hulgod	2																							
2	Kulsur	6	1			1																			
3	Barksali	29	5	1		2		1						1											
4	Lalguli	35	2			1				1															
5	Hukkali																								
	a) Hulipal	28																							
	b) Shelbail	5	1					1																	
	c) Mavingaddo	16																							
6	Savagadde																								
	a) Danarnane	7																							
	b) Mensupal	12	4	1	1			1								1									
7	Kannadgal																								
	a) Kodse	5																							
	b) Arlekoppa	12																							
	c) Kargalli	10																							
8	Gotgoli	20	1							1															
9	Kannigeri	11	3			2						1													
10	Kutchgaon	28																							
11	Sonarjeddi	15																							
	a) Hubnalli	8																							
12	Kirwatti	210	29	5		6		4		11		1				1								1	
13	Tottakgundi	79	9	1		3		4																1	
14	Hosalli	6																							
	b) Bailundur	74																							
	c) Gudundur	61																							
15	Manchikeri																								
	a) Korchosalli	32																							
	b) Mundgejeddi	25																							
	c) Bommankoppa	12																							
	d) Mudanigi	35																							
16	Chikkotti	1																							
17	Bilki	93	3							2	1														
18	Gadijogadmane	8																							
19	Bommanhalli	17																							
20	Hasangi																								
	a) Tondekori	27	3					1			1							1							
	b) Kokkar	9																							
21	Shirnal																								
	a) Mulakanjaddi	38	1					1																	
	b) Hacholkoppa	15																							
	c) Borihonda	37																							
22	Kotemane	18	1					1																	
23	Hulshinkoppa	10																							
24	Hulamane	45																							
25	Yedalli	15	2	1		1																			
26	Umachgi																								
	a) Nandibhavi	43																							
	b) Kerejeddi	17																							
	c) Totakatte	19																							
	d) Hadlikere	15																							
	e) Surbail	30																							
	f) Anegundi	19																							
27	Bellambe	11	1																					1	
28	Hunsemane	15																							
29	Nandalli	28	5			1		1	1	1		1													
30	Idagundi	24																							
	b) Harthibail	22																							
	c) Belamane	2																							
	d) Baginkatta	19																							
31	Beergadde	19																							
32	Balgar	32	6		1		1	1		1	1			1											
	a) Ningadbail	12																							
33	Angod	16																							
	b) Alvegadde	67																							
34	Arbail	32	9	2		2	1	1	1	2															
35	Gullapur																								
	a) Ramnagar	74	7		1	2		1		1	1			1											
	b) Chikkamane	32	10		1	3	1	2	1	1			1												
36	Chipgeri																								
	a) Uchgeri	34	9					1		1	1	2		1						1		1	1		
	b) Kaskejeddi	18																							
	c) Bibnalli	10	2			1						1													
37	Bisgod																								
	a) Vaddarmane	22																							
	b) Karumane	4																							
	Total	1894	144	13	9	30	4	23	6	31	5	6	1	4		5		1	1	1		1	1	1	1

(7.6%)

TABLE 6.SETTLEMENTWISE PARTICULARS OF OCCUPATION

PARTICULARS REGARDING OCCUPATION OF SIDDIS IN ANKOLA TALUKA

Sl. NO.	Village	Total Families	Major Occupation			Minor Occupation				
			Agriculture	Wage Labour	Agri culture	Wage Labour	Dairy	Honey collection	Firewood collecior.	Other
1	2	3	4	5	6	7	8	9	10	11
1	a) Kalleswar	20	2	18	2	2	6		20	
	b) Dugganmane	4		4	3		2		4	
	c) Malgaon	16	11	5		11	11		16	
	d) Ramanguli	3		3					4	
	e) Sathunbail	4	1	3			1		4	
2	a)Halwalli	14	2	12	1	2	4		14	
	b)Hebbargundi	3		3	1				3	
	c)Kammani	5		5					5	
3	a)Shevkar	2	1	1					2	
	b)Vaidyagar	6	4	2 (1 Bonded)	Labour		4		6	
4	Bidrolli (Dongri)	7	3	4	2		3		7	
5	Kaigadi	5	1	4		1	1		5	
6	Kalasi	10	7	3	1	4	4		10	
	Total	**99**	**32**	**67**	**10**	**20**	**36**		**100**	
			32.30%	67.70%						

Sl. No.	Village	Total families	Major Occupation		Minor Occupations									
			Agricul-ture	Wage labour	Agricul-ture	Wage labour	Forestry	Dairy	Honey coll.	Firewood coll.	Carpen-tary	Cart hiring	Jita	Oldage/ Dis. Pens
	I MUNDGOD TALUKA													
1	Kendalgen	25	14	11	2	11	6	16	_	25	_	_	_	_
2	Ugginakeri	11	9	2	2	7	_	2	_	11	1	_	_	_
3	Mainally	27	16	11	_	13	14	1	11	27	1	1	1	_
4	Kettanalli	5	3	2	_	3	_	_	2	5	_	_	_	_
5	Gunjavathi	21	11	10	1	11	6	_	1	21	_	_	1	_
	Total	**89**	**53**	**36**	**5**	**45**	**26**	**19**	**13**	**89**	**2**	**1**	**2**	_
	II SUPA TALUKA													
1	Pansoli													
	1) Pansoli	1	_	1	_	_	_	_	_	1	_	_	_	_
	2) Abada	2	_	1	_	_	_	_	_	2	_	_	_	_
2	Bamanga (Bapeli)	4	3	1	_	3	_	_	_	4	_	_	_	_
	Total	**7**	**4**	**3**	_	**3**	_	_	_	**7**	_	_	_	_
	III SIRSI TALUKA													
1	Kakkalli	_	_	4	_	1	_	1	_	5	_	_	_	_
2	Menas	_	2	2	1	2	_	_	_	4	_	_	_	_
	Total	_	**3**	**6**	**1**	**3**	_	**1**	_	**9**	_	_	_	_

PARTICULARS REGARDING OCCUPATION OF SIDDIS IN

Sl.	Village	Total families	Major occupation/Source of Income					Minor Occupation		
			Agricul-ture	Wage Labour	Business-man	Service	Oldage pension	Agricul-ture	Wage labour	Firewood
1	2	3	4	5	6	7	8	9	10	11
	I KALGHATGI TALUKA									
1	Sangameshwar	7	3	3	_	_	1	1	3	7
2	a) Sulehatti	9	4	5	_	_	_	_	4	9
	b) Dumgulli	4	2	2	_	_	_	_	2	4
	c) Kandli	2	1	1	_	_	_	_	1	2
3	Junjurbail	6	2	3	1	_	_	_	2	5
4	Mavinkoppa	6(+14)	_	6	_	_	_	2	_	6
	Total	**34 (+14)**	**12**	**20**	**1**	_	**1**	**3**	**12**	**33**
	II KHANAPUR TALUKA									
1	Godgeri	1	_	1	_	_	_	_	_	1
2	Godholli	7	_	6	_	_	1	_	_	6
3	Bhurunky	3	_	2	1	Watch man)	_	2	_	2
4	Tavargatta	2	1	1	_	_	_	_	_	2
5	Ramnagar	1	_	_	_	1 (peon)	_	_	_	1
	Total	**14**	**1**	**10**	_	**2**	**1**	**2**	_	**12**

PARTICULARS REGARDING OCCUPATION OF SIDDIS IN HALIYAL TALUKA													
Sl.	Village	Total families	Major occupation / source of income					Minor occupation					
			Agriculture	Wage labour	Service	Business	Disability & oldage Pension	Agricul-ture	Wage labour	Forestry	Diary	Money Collection	F. wood Collection
1	Tatwani	29	18	11	_	_	_	6	11	_	10	_	19
2	Hosur	10	2	8	_	_	_	3	2	_	3	_	10
3	Nagshetkop	14	5	5	2	_	2	2	5	_	6	_	10
4	Golenalli	22	10	12	_	_	_	4	7	_	5	_	22
5	Tegnalli	12	2	10	_	_	_	2	_	_	2	_	12
6	Kamdolli	1	_	1	_	_	_	1	1	_	_	_	1
7	Kumbarkop	3	1	2	_	_	_	_	_	_	_	_	3
8	Siddapur	1	_	1	_	_	_	1	_	_	_	_	1
9	Gundolli	3	1	2	_	_	_	_	_	_	1	_	3
10	Kamtikop	17	5	12	_	_	_	5	_	_	3	_	16
11	Janaga	9	3	6	_	_	_	1	_	_	3	_	9
12	Basavalli	3	_	3	_	_	_	_	_	_	2	_	3
13	Jataga	7	1	6	_	_	_	_	_	_	3	_	7
14	Jataga Hosur	16	11	5	_	_	_	4	5	_	2	_	16
15	Doddkop	10	7	3	_	_	_	3	9	_	3	_	10
16	Tattigeri	40	10	30	_	_	_	12	3	_	16	_	40
17	Adkehosur	23	8	15	_	_	_	3	6	_	_	_	23
18	Pandarvada	6	3	3	_	_	_	_	_	_	1	_	6
19	Nilvani	4	_	4	_	_	_	_	_	_	_	_	4
20	Sambrani	15	2	13	_	_	_	1	1	_	_	_	9
21	Bukkinkop	19	4	15	_	_	_	1	2	_	_	_	22
22	Bhagwati	22	3	19	_	_	_	_	3	_	4	_	22
23	Kegdal	22	10	12	_	_	_	4	_	_	1	_	22
24	Bomnalli	10	_	10	_	_	_	_	_	_	_	_	10
25	Balshetkop	8	4	4	_	_	_	2	3	_	2	_	7
26	Rayapatna	7	4	3	_	_	_	_	3	_	2	_	7
27	Ghadigera	6	6	_	_	_	_	_	_	_	6	_	6
28	Vada	26	9	17	_	_	_	13	6	_	14	_	47
29	Gardollo	47	12	35	_	_	_	18	11	_	14	_	47
30	Tategera	1	1	_	_	_	_	_	1	_	1	_	1
31	Gudmurgi	4	_	4	_	_	_	_	_	_	_	_	4
32	Dandeli	11	_	7	4	_	_	_	_	_	_	_	7
33	Alur	2	1	1	_	_	_	_	_	_	1	_	2
34	Agsalkatta	7	4	3	_	_	_	_	_	_	4	_	8
35	Ajgaon	2	2	_	_	_	_	_	2	_	_	_	2
36	Javali	5	_	5	_	_	_	4	_	_	2	_	5
37	Ramapur	5	5	_	_	_	_	_	_	_	4	_	5
38	Mudalgera	2	_	2	_	_	_	_	_	_	_	_	2
39	Bidroli	6	2	4	_	_	_	1	2	_	2	_	6
40	Guttgeri	1	1	_	_	_	_	_	_	_	_	_	1
	Total	458	157	293	6	_	2	90	83	_	119	_	457
			(34.3%)	(64%)	(1.3%)		(0.4%)						

PARTICULARS REGARDING OCCUPATION OF SIDDIS IN YELLAPUR TALUKA

Sl. No.	Village	Total Families	Major occupation/ sources of income					Minor occupations									
			Agriculture	Wage labour	Business	Service	Pension*	Agriculture	Wage labour	Forestry	Dairy	Fire wood coll.	Honey collect	Carpentary	Carthing	Jitta	Pension
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	a) Madnur	1	1						1	6	1	1	1	1			
	b) Hunshettikop	9	3	6				1	2	3	5	9	2	1	1		
	c) Tavargatta	15	10	5				1	10	4	5	15	2	1			
	d) Belkop	6	3	3				3		1	3	6	5				
	e) Hulgod	1	1						1			1					
2	Kulsur	1		1				1				1	1				
3	Banksali	7	2	5							3	7					
4	Lalguli	7	2	5								2					
5	Hukkali																
	a) Hulipal	5		5				2				5					
	b) Sheibail	1										1					
	c) Mavinbadde	4		4								4					
6	Savanjadde																
	a) Danamane	1		1								1					
	b) Mensupal	3	2	1								3					
7	Kannadgal																
	a) Kodse	1		1								1					
	b) Arlekoppa	3		3				1				3					
	c) Kargalli	1		1				1				1					
8	Gotgoli	3		3				2				3					
9	Kanngeri	2	1	1					1			2					
10	Kulchgaon	7	1	6				2	1			7					
11	Sonareddi	5	2	4				2	1	1	2	7	1				
	a) Hubnalli	1		1								1					
12	Kirwath	46	7	34	1	1	2	3	18	5	7	44					
13	Tottalgundi	15	8	7			(begging)	5	4		7	15					
14	Hosan	1	1						1			1					
	b) Balundur	14	1	13				9			1	14					
	c) Gudundur	10	2	8				4	2			10					
15	Manchikeri																
	a) Kerehosalli	6	2	4				1	2		2	6					
	b) Manchikeri	6	2	4					2			6					
	c) Bommankoppa	2		2								2					
	d) Mudanlgi	6	2	4				2	2		1	6					
16	Chikkoth	1		1(Bonded)	Labour							1					
17	Bilki	14	5	9				3	2		9	14					
18	Gadiyogadmane	2		2				1			1	2					
19	Bommanhalli	4	3	1							1	4					
20	Hasangi																
	a) Tondeken	5		5							1	5					
	b) Kokkar	2		2				2				2					
21	Shirnal																
	a) Mulakanjaddi	9		9								9					
	b) Hachalkoppa	4		4							1	4					
	c) Borthonda	6	5	1					5		5	6					
22	Kotemane	3		3								3					
23	Hulshinkoppa	2	1	1					1		1	2					
24	Hullamane	5	3	2					4			5					
25	Yadali	3		3								3					
26	Umachgi																
	a) Nandibhavi	5	1	4				3			4	5					
	b) Kerejeddi	2		2								2					
	c) Totekatte	2		2				1			2	3					
	d) Hadlikere	3	2	1				1			1	3					
	e) Surbail	5	3	2				2			3	5					
	f) Anegundi	4		4							1	4					
27	Sellambe	2	2						1			2					
28	Hunsemane	3	3						3			3					
29	Nandali	7		7								7					
30	Idagundi	4		4(1 BL)				2				4					
	b) Harthibail	4		4								4					
	c) Belamane	1		1								1					
	d) Baginkatta	4		4								4					
31	Beergadde	5	1	4(1 BL)								5					
32	Balgar	6	1	5								6					
	a) Ningadbail	3	1	2								3					
33	Angod	5		5								5					
	b) Alvogadde	14	5	9				1	5		4	14					
34	Aroal	8	3	5				1	2		4	8					
35	Gulleour																
	a) Ramnagar	17	1	16				5	1		3	17					
	b) Chikkamane	7		6			1	2			2	7					
36	Chipgeri																
	a) Uchgeri	5	5								2	5					
	b) Kaskajeddi	3	1	2				2				3					
	c) Bibnalli	2	2	-					1		2	2					
37	Bisgod																
	a) Vaddarmane	5	1	4				1	1		1	5					
	b) Karumane	1		1(BL)								1					
	Total	377	102	269	1	1+1	3	69	55	22	85	375	6	2	1		1

TABLE.7 SETTLEMENTWISE PARTICULARS ABOUT FAMERS

ANKOLA TALUKA						
Sl.	Village	Own Land (a)		Encroached (b)		Remarks
No.		Fam	Acres	Fam	Acres	
1	a) Kalleswar	4	5-20	_	_	
	b) Dugganmane	3	4-00	_	_	
	c) Malgaon	10	40-20	1	3-00	
	d) Ramanguli	_	_	_	_	
	e) Sathunbail	1	6-00	_	_	
2	a) Halwalli	3	5-00	_	_	
	b) Hebbargundi	_	_	1	2-00	
	c) Kammani	_	_	_	_	
3	a) Shevkar	1	4-00	_	_	
	b) Vaidyagar	2	5-00	3	8-00	One has a & b
4	Bidrolli	2	12-00	3	7-00	
5	Kaigadi	1	3-00	_	_	2 people do not cultivate
6	Kalasi	6	34-00	4	13-00	(1 has (a) & 1 (b)
	Total	**33**	**119-00**	**12**	**33-00**	**1 has a & b**
			average 3-24		**(average 2-30)**	**2 people do not cultivate**

OUT SIDDI FARMERS IN

Sl.	Village	Own land (a)		Encroached land (b)		Land taken on Lease ©		Land given on lease		Remarks
No.		Fam.	Acres	Fam.	Acres	Families	Acres	Families	Acres	
	I MUNDGOD TALUKA									
1	Kendalgeri	14	88-00	1	2-00	2	7-00	1	4-00	(1(a) & (b); 1d
2	Ugginakeri	6	41-22	6	24-00	_	_	1	3-00	(1(a) & (b); 1d
3	Malnally	4	13-00	17	57-20	5	23-20	1	2-00	(4 (b) & (d)
4	Kettanally	2	8-00	1	4-00	_	_	_	_	(6 (b) do not cultivate
5	Gunjavathi	(Data not available for 12 farmers)								(1(d) ; 12 no data
	Total	**26**	**150-22**	**25**	**87-20**	**7**	**30-20**	**3**	**9-00**	
	II SUPA TALUKA									
1	Pansoli									
	1) Pansoli	_	_	_	_	_	_	_	_	
	2) Abada	_	_	_	_	1	5-00	_	_	Sama Palu
2	Bamanga (Bapeli)	1	5-00	_	_	2	5-00	_	_	Sama Palu
	Total	**1**	**5-00**	_	_	**3**	**10-00**	_	_	
	III SIRSI TALUKA						_			
1	Kakkalli	1	4-00	_	_	_	_	_	_	
2	Menasi	_	_	3	5-00	_	_	_	_	
	Total	**1**	**4-00**	**3**	**5-00**	_		_	_	

OUT SIDDI FARMERS IN

Sl.	Village	Own land (a)		Taken on lease ©		Given on lease (d)				
No.		Families	Acres	Families	Acres	Families	Acres			
1	2	3	4	5	6	7	8			
	I KALGHATIGI TALUKA									
1	Sangameshwar	4	8-00	_	_	1	1-00	1 (d)		
2	1) Sulehalli	4	16-00	_	_	_	_			
	2) Dumgulli	2	15-00	_	_	_	_			
	3) Kandli	1	2-00	_	_	_	_			
3	Junjurbail	2	7-00	_	_	_	_			
4	Mavinkoppa	1	1-00	1	1-00	1	1-00	1 (d)		
	Total	**14**	**49-00**	**1**	**1-00**	**2**	**2-00**	**2 (d)**		

II KHANAPUR TALUKA

Sl.	Village	Own land		Encroached land		Land taken on lease	Land given on lease			Remarks
No.		Families	Acres	Families	Acres	Families	Acres	Families	Acres	
1	2	3	4	5	6	7				
1	Godgeri									
2	Godholli									
3	Bhurunky	1	0-20	_	_	1	3-00	_	_	Sama Palu
4	Tavargatta	1	4-00	_	_	_	_	_	_	
5	Ramnagar									
	Total	**2**	**4-20**	_	_	**1**	**3-00**	_	_	

IS FARMERS IN HALIYAL TALUKA

Sl. No.	Village	Own land a		Encroached land b		Land taken on lease c		Land given on lease d		Remarks
		Families	Acres	Fam.	Acres	Fam.	Acres	Fam.	Acres	
1	Tatwani	24	124-20	1	5-00	_	_	1	8-00	1 d; 1 a & b
2	Hosur	5	10-20		2-00	_	_	_	_	
3	Nagshetkop	6	36-00	1	_	_	_	_	_	
4	Gorehalli	14	53-20	_	_	_	_	_	_	
5	Tegnalli	4	14-05	_	3-00	_	_	_	_	
6	Kamdolli		_	1	2-00	_	_	_	_	
7	Kumbarkop	1	2-00	1	1-00	_	_	_	_	1 a & b
8	Siddapur	1	4-00	1	2-00	_	_	_	_	1 a & b
9	Gundolli	1	6-00	1	_	1	_	_	_	1 a & b
10	Kamtikop	9	28-16	_	_	_	2-00	_	_	
11	Janaga	4	16-00	_	_	_	_	_	_	
12	Basavalli	_	_	_	_	_	_	_	_	
13	Jataga	1	6-00	_	_	1	_	_	_	
14	Jataga Hosur	14	69-38	_	_	1	2-00	_	_	
15	Doddkop	7	27-00	4	6-00	_	1-20	_	_	1 a & b; 1 a, b & c
16	Tattigeri	18	72-20	6	15-00	1	_	1	3-30	1 a & b; 1 a,b & c
17	Adkenosur	11	51-19	_	_	_	0-20	1	6-00	2 a & b; 1d
18	Pandarvada	3	11-00	_	_	_	_	_	_	1 a & c; 1 d
19	Nilvani	_	_	_	_	1	_	_	_	
20	Sambrani	2	16-00	_	_	1	3-00	_	_	
21	Bukkinkop	5	28-30	_	_	_	12-00	_	_	1 a & c
22	Bhagwati	3	9-30	_	_	4	_	_	_	
23	Kegdal	10	31-00	_	_	_	8-00	1	5-00	1d
24	Bomnalli	_	_	_	_	_	_	_	_	
25	Balshetkop	6	23-05	1	2-00	_	_	1	2-00	1 d; 1 a & b
26	Rayapatna	2	7-00	2	7-00	_	_	_	_	
27	Ghadigera	4	72-00	1	15-00	_	_	2	9-00	1 a & c
28	Vada	14	68-20	6	18-00	2	6-00	_	_	
29	Gardollo	15	46-20	18	64-00	1	4-00	1	3-00	3 a & b; 1 b & c; 1
30	Tategera	_	_	_	_	1	5-00	_	_	(encroacged land)
31	Gudmurgi	_	_	_	_	_	_	_	_	
32	Dandeli	_	_	_	_	_	_	_	_	
33	Atur	1	4-00	_	_	_	_	_	_	
34	Agsaikatta	1	10-00	_	_	3	15-00	1	10-00	1 d
35	Ajgaon	2	8-00	_	_	_	_	_	_	
36	Javalli	4	7-20	_	_	_	_	_	_	
37	Ramapur	1	4-00	5	20-20	_	_	_	_	1 a & b
38	Mudalgera	_	_	_	_	_	_	_	_	
39	Bidrolli	3	9-00	_	_	_	_	_	_	
40	Guttigeri	1	22-00	_	_	_	_	_	_	
	Total	197	900-06	49	162-20	17	59	9	46-30	12 a & b; 4 (3a & 1b) -c; 7 (6a & 1b) -d, 1a, b & c

PARTICULARS ABOUT SIDDI FARMERS IN YELLAPUR TALUKA										
Sl. No.	Village	Own land a		Encroached land b		Land taken on lease c		Land given on lease d		Remarks
		Families	Acres	Families	Acres	Families	Acres	Famlies	Acres	
1	a) Maunur	1	6-00							
	b) Hunshettikop	2	6-00	2	4-00					
	c) Tavargatta		6-00	11	25-00					
	d) Belkop			8	10-20					
	e) Hulgod			1	2-00					
2	Kulsur			1	1-00					
3	Banksali			1	2-00	2	6-00			1 b & c
4	Lalguli	1	6-00	1	4-00					
5	Hukkali									
	a) Hulioal	2	4-00							
	b) Shelbail									
	c) Mavinoaddo									
6	Savagadde									
	a) Denamame									
	b) Mensupal	2	14 00							
7	Kannadgal									
	a) Kodse									
	b) Arlekoppa			1	2-00					
	c) Kairgalli			1	2-00					
8	Cotgoli	2	3-00							
9	Kannigen			1	2-00					
10	Kutchgaon	1	2-00	2	5-00					
11	Sonarjeddi	4	9-00							
	a) Hubnalli									
12	Kirwadi	5	23-00	4	11-00	2	7-00			1 b & c
13	Tottalgundi			13	45-00					
14	Hosalli			1	5-00					
	b) Ballundur	1	10-00	9	20-00					
	c) Gudundur			6	14-00					
15	Manchikeri									
	a) Kerehosalli			3	8-00					
	b) Manchikeri			2	5-00					
	c) Bommankoppa									
	d) Mudanigi			4	7 20					
16	Chikkotti									
17	Bilki	1	5 00	7	22 00	1	6:00			1 b & c
18	Cadiljogadmane			1	2-00					
19	Bommanhalli			3	12-00					
20	Hasangi									
	a) Tondekeri									
	b) Kokkar									
21	Shirnal									
	a) Mulakanjaddi			2	3-00					
	b) Hacholkoppa									
	c) Bonhonda			5	13-00					
22	Kotemane									
23	Hulsinkoppa			1	4-00					
24	Hullamane	2	14-00	1	6-00					
25	Yedalli									
26	Umachgi									
	a) Nandionavi	3	11-00	1	2-00					
	b) Kerejeddi									
	c) Totekatte			1	2-00					
	d) Hadikere	3	7-00	3	7-00					
	e) Surbail	4	7-00	1	2-00					
	f) Anegundi			2	4 00					
27	Sellambe	1	10-00	1	5-00					
28	Hunsemane	2	2-00	1	2-00					
29	Nandalli									
30	Idagundi	1	1-00	1	2-00					
	b) Harthibail									
	c) Betarmane									
	d) Baginkatta									
31	Beergadde	1	2-00							
32	Balgar	1	2-00							
	a) Ningadbail			1	2-00					
33	Angod									
	b) Alvegadde	5	11 00	1	3 00					
34	Arbail	3	6-00	1						
35	Gullapur									
	a) Ramnagar			6	10-20					
	b) Kaskejeddi			3	9 20					
	c) Bibnalli	1	10-00	1	5-00 (Hangami levani)					
37	Bisgod									
	a) Vaddarmane			2	3-00					
	b) Karimane									
	Total	55	203-00	114	287-00	5	19-00			3 b & c

TABLE 8. SETTLEMENTWISE PARTICULARS OF FAMILIES

ANKOLA TALUKA

Sl. No.	Village	Total Fam	Total	Nuclear Families						Total	Extended Families		
				Full	Only Coup	One Spouse	Only One	Orphans	Polygyny		Vertically ex.Fam.S	Laterally ex.Fam.S	Vert ex.Fam.S
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	a) Kalleswar	20	14	11	-	1	-	2	-	6	2	1	3
	b) Duggsnmane	4	2	2	-	-	-	-	-	2	1	1	-
	c) Malgaon	16	10	6	2	2	-	-	(1)	6	3	-	3
	d) Ramangulli	3	3	2	-	-	1	-	-	-	-	-	-
	e) Sathunbail	4	3	1	-	2	-	-	-	1	1	-	-
2	a)Halwalli	14	12	10	2	-	-	-	-	2	1	-	1
	b)Hebbargundi	3	2	-	1	1	-	-	-	1	1	-	-
	c)Kammani	5	1	1	-	-	-	-	-	4	1	-	3
3	a)Shevkar	2	1	1	-	-	-	-	-	1	-	-	1
	b)Vaidyagar	6	3	2	1	-	-	-	-	3	1	1	1
4	Bidrolli (Dongri)	7	6	5	1	-	-	-	-	1	-	-	1
5	Kaigadi	5	3	3	-	-	-	-	-	2	1	-	1
6	Kalasi	10	7	7	-	-	-	-	-	3	2	-	1
	Total	**99**	**67**	**51**	**7**	**6**	**1**	**2**	**(1)**	**32**	**14**	**3**	**15**
			(67.7%)							(32.3%)			

PARTICULARS OF FAMILIES OF SIDDIS

Sl. No.	Village	Total families	Nuclear families						Extended families		
			Total	Full	Only Coup.	One Spouse	Poly-gyny	Total	Vertically ex. Fam.	Laterally ex. Fam.s	Vertically & Laterally Ex. Fam.s Ex. Fam.s
	I MUNDGOD TALUKA										
1	Kendalgeri	25	16	13	3	_	(3)	9	8	1	_
2	Ugginakeri	11	6	5	_	1	_	5	4	1	_
3	Mainally	27	21	17	1	3	(1)	6	1	1	4
4	Kettanalli	5	5	4	_	1	_	_	_	_	_
5	Gunjavathi	21	18	16	1	1	(2)	3	2	_	1
	Total	**89**	**66**	**55**	**5**	**6**	**(6)**	**23**	**15**	**3**	**5**
	II SUPA TALUKA										
1	Pansoli										
	1) Pansoli	1	1	1	_	_	_	1	1	_	_
	2) Abaqda	2	1	1	_	_	_	1	1	_	_
2	Bamanga (Bapali)	4	3	3	_	_	_	1	1	_	_
	Total	**7**	**5**	**5**	_	_	_	**3**	**3**	_	_
	III SIRSI TALUKA										
1	Kakkalli	_	4	4	_	_	_	1	_	_	1
2	Menasi	_	3	2	_	1	_	1	1	_	_
	Total	_	**7**	**6**	_	**1**	_	**2**	**1**	_	**1**

PARTICULARS OF FAMILIES OF SIDDIS IN

Sl. No.	Village	Total families	Nuclear families								Extended families			
			Total	Full	Only Coup.	One Spouse	Only One	Total	Vertically Ext.	fams.	Laterally Ext.	fams.	Vertically & Laterally Ext.	fams.
	I KALGATGI TALUKA													
1	Sangameshwar	7	4	1	_	1	2	3	2	_	_	_	1	_
2	1) Sulehatti	9	5	3	1	1	_	4	2	_	_	_	2	_
	2) Dumgulli	4	1	1	_	_	_	3	_	_	_	_	3	_
	3) Kandli	2	2	1	1	_	_	_	_	_	_	_	_	_
3	Junjurbail	6	3	_	_	_	_	3	3	_	_	_	_	_
4	Mavinkoppa	6 (+14)	6	3	_	1	2	_	_	_	_	_	_	_
	Total	**34 (+14)**	**21**	**12**	**2**	**3**	**4**	**13**	**7**	_	_	_	**6**	_
	II KHANAPUR TALUKA													
1	Godgeri	1	1	_	_	_	1	_	_	_	_	_	_	_
2	Godholli	7	7	4	_	2	1	_	_	_	_	_	_	_
3	Bhurunky	3	3	2	_	_	1	_	_	_	_	_	_	_
4	Tavargatta	2	2	1	1	_	_	_	_	_	_	_	_	_
5	Ramnagar	1	-	_	_	_	_	1	1	-	_	_	_	_
	Total	**14**	**13**	**7**	**1**	**2**	**3**	**1**	**1**	-	_	_	_	_

PARTICULARS OF FAMILIES OF SIDDIS IN HALIYAL TALUKA													
Sl.	Village	Total	Nuclear families							Extended families			
No.		families	Total	Full	Only	One	Only	Orphans	Poly-	Total	Vertically	Laterally	Vert.
					Coup.	Spouse	One		gyny		ex. Fam.	ex. Fam.s	ex.fam
1	Tatwani	29	17	8	1	5	3	_	_	12	5	1	6
2	Hosur	10	6	4	2	_	_	_	_	4	3	1	_
3	Nagshetkop	14	10	5	1	1	3	_	_	4	1	2	1
4	Golehalli	22	16	12	2	1	1	_	_	6	4	2	_
5	Tegnalli	12	10	5	2	1	2	_	_	2	2	_	_
6	Kamdolli	1	1	_	_	1	_	_	_	_	_	_	_
7	Kumbarkop	3	3	2	1	_	_	_	_	_	_	_	_
8	Siddapur	1	1	_	_	_	_	_	_	_	_	_	_
9	Gundolli	3	2	2	_	_	_	_	_	1	_	_	1
10	Kamtikop	17	13	10	1	2	_	_	_	4	4	_	_
11	Janaga	9	5	4	1	_	_	_	_	4	_	_	4
12	Basavalli	3	3	_	_	_	_	_	_	_	_	_	_
13	Jataga	7	6	4	1	_	1	_	_	1	_	_	_
14	Jataga Hosur	16	13	9	3	1	_	_	_	3	3	_	_
15	Doddkop	10	7	7	_	_	_	_	_	3	3	_	_
16	Tattigeri	40	29	19	1	8	1	_	(1)	11	4	_	7
17	Adkehosur	23	17	6	3	4	4	_	_	6	3	_	3
18	Pandarvala	6	5	2	3	_	_	_	_	1	_	_	1
19	Nilvani	4	4	3	_	_	1	_	_	_	_	_	_
20	Sambrani	15	12	10	_	2	_	_	(1)	3	1	1	1
21	Bukkinkop	19	16	11	_	2	3	_	_	3	2	_	1
22	Bhagwati	22	16	10	_	3	3	_	(1)	6	_	_	6
23	Kegdal	22	17	8	5	1	3	_	_	5	1	_	4
24	Bomnalli	10	9	6	3	_	_	_	_	1	1	_	_
25	Balshetkop	8	6	3	_	1	2	_	_	2	_	1	1
26	Rayapatna	7	5	3	_	_	2	_	_	2	1	_	1
27	Ghadigera	6	4	2	2	_	_	_	_	2	_	_	2
28	Vada	26	17	14	_	3	_	_	_	9	6	_	3
29	Gardollo	47	37	22	3	7	5	_	_	10	3	2	5
30	Tategera	1	_	_	_	_	_	_	_	1	1	_	_
31	Gudmurgi	4	3	2	_	_	1	_	_	1	1	_	_
32	Dandeli	11	8	5	_	1	2	_	_	3	1	_	2
33	Alur	2	2	2	_	_	_	_	_	_	_	_	_
34	Agsalkatta	7	5	2	_	2	_	_	_	2	_	1	1
35	Ajgaon	2	1	1	_	_	_	_	_	1	_	_	1
36	Javalli	5	4	3	1	_	_	_	_	1	1	_	_
37	Ramapur	5	4	3	1	_	_	_	_	1	1	_	_
38	Mudalgera	2	2	1	_	1	_	_	_	_	_	_	_
39	Bidrolli	6	4	2	1	_	1	_	_	2	1	_	1
40	Guttigeri	1	_	_	_	_	_	_	_	1	_	_	1
	Total	458	340	216	38	47	39	_	(3)	118	52	12	54
			(74.2%)							(25.8%)			

PARTICULARS OF FAMILIES OF SIDDIS IN YELLAPUR TALUKA														
Sl. No.	Village	Total families	Nuclear Families							Extended Families				
			Total	Full	Couple	One Spouse dead	Only One	Orphan	Polygamy	Total	Vertically fam.s	Laterally fam.s	Vert. & lat. Ex fam.s	
1	a) Madnur	-	1	1										
	b) Hunshettikop	9	8	6		1	1			1			1	
	c) Tavargatta	15	14	13	1					1	1			
	d) Belkop	6	5	4		1				1	1			
	e) Hulgod	1	1		1									
2	Kulsur	1	1	1										
3	Banksali	7	6	3	1	1		1		1	1			
4	Lalguli	7	6	3	1	2				1	1			
5	Hukkali													
	a) Hulpal	5	4	4						1	1			
	b) Shelhali	1	1	1										
	c) Mavinbadde	4	4	2	1		1							
6	Savagadde													
	a) Danarname	1	1	1										
	b) Mensumai	3	3	1	2									
7	Kannadgal													
	a) Kodse	1	1	1										
	b) Arlekoppa	3	3	1	1		1							
	c) Kairgalli	1								1			1	
8	Gotgoli	3	2	2						1			1	
9	Kanniger	2	2	1		1								
10	Kutchgaon	7	6	3	3					1			1	
11	Sonargeddi	5	5	2	1	1	1							
	a) Hubnalli	1								1			1	
12	Kuwatti	46	42	27	5	6	4		(2)	4	3		1	
13	Tottalgundi	15	12	6	4	1	1		(1)	3	1		2	
14	Hosali	1								1	1			
	b) Bailundur	14	11	7	1	2	1		(1)	3	2		1	
	c) Gudundur	10	8	7		1				2		1	1	
15	Manchikeri													
	a) Kerehosalli	6	6	4		1	1							
	b) Manchikeri	6	6	5			1							
	c) Bommankoppa	2	1	1						1	1			
	d) Mudanigi	6	5	3	1	1				1	1			
16	Chikkotti	1	1				1							
17	Bilki	14	10	9		1				4	1		3	
18	Gadijogadmane	2	2	2										
19	Bommanhalli	4	3	2	1					1	1			
20	Hasangi													
	a) Tondekeri	5	4	4						1			1	
	b) Kokkar	2	2	2										
21	Shirna													
	a) Mulukanjaddi	9	9	7		2								
	b) Hachulkoppa	4	3	1		1	1			1	1			
	c) Borihonda	6	6	5		1								
22	Kotemane	3	3	3										
23	Hulshinkoppa	2	2	2										
24	Hullamane	3	3	3										
25	Yedalli	5	3	2		1				2	1		1	
26	Umachgi													
	a) Nandibhavi	5	2	1			1			3		1	2	
	b) Kerejeddi	2	2	2										
	c) Totekalte	2								2			2	
	d) Hedlikere	3	3	2		1								
	e) Surbail	5	5	5										
	f) Anegundi	4	3	2	1					1			1	
27	Sellambe	2	2	1		1								
28	Hunsemane	3	3	3										
29	Nandalli	7	6	4	2					1			1	
30	Idagundi	4	3	3						1	1			
	b) Harthibail	4	4	4										
	c) Belamane	1	1			1								
	d) Baginkatta	4	4	4										
31	Beergadde	5	5	3		1	1							
32	Balgar	6	5	5						1			1	
	a) Ningadbail	3	2	1		1				1	1			
33	Angod	5	4	2	2					1	1			
	b) Alvegadde	14	12	8	1	2	1			2	1		1	
34	Arbail	8	7	5	2					1	1			
35	Gullapur													
	a) Ramnagar	17	12	8	2	1	1			5	2		3	
	b) Chikkamane	7	5	3	2					2	1		1	
36	Chipgeri													
	a) Uchgeri	5	2	1	1	-				3	1	1	1	
	b) Kaskejeddi	3	2	1		1				1	1			
	c) Bibnalli	2	2	1	1									
37	Bisgod													
	a) Vaddarmane	5	4	3	1					1	1			
	b) Karumane	-								1		1		
	Total	377	316	224	39	34	18	1	(4)	61	29	4	28	
			(83.8%)							(10.2%)				

Glossary

Badshah	-	king
Bagila murta	-	ceremonies performed at the threshold
Baji palo	-	green leaves
Bal katne karin	-	the first cutting of hair of a child among Muslim Siddis
Balwadi	-	nursery for the children
Balagadavaru	-	all recognized maternal kin, one of the four types of relatives
Balli dharchem	-	catching a creeper, a game between the newly wed on the day of the marriage
Baltink hotte bhorchem	-	filling the belly of the newly delivered woman
Bandhi	-	the third day ritual
Bandhugalu	-	all recognised paternal kin, one of the four types of relatives
Barso	-	the twelfth day ritual
Basinga	-	marriage coronet worn by the bridegroom and bride
Bhainin chedun magchem	-	sister of the bride groom requesting him to give his daughter to her son on the day of the marriage
Birad	-	a dwelling
Budvont	-	headman (one of the five leaders in a settlement)

Bugla	-	small boat
Burka	-	protective covering by Muslim Siddi women
Chapati	-	wheat cake
Chatavi tai	-	a folk deity of Muslim Siddis for taking care of mother and child
Chaukidar	-	watchman
Deepavali	-	a Hindu festival of lights in October
Deest kadchi	-	removing the effects of evil eye
Dev ghar	-	home of the ancestors, literally a divine house
Devat hadchem	-	performing rites for the spirit of the deceased
Dhamal	-	dance and songs by Muslim Siddis of Gujarat
Dhamam	-	a type of dance and songs by the Siddis; also the name of a percussion instrument
Dhotar	-	cloth worn by Indians around the waist
Din karma	-	the sixth day ritual
Dud bhat jevnk vechem	-	going to eat rice cooked in milk – the occasion among Christian Siddis for boy's side to ask a girl in marriage
Durga devi	-	a popular Hindu goddess
Gali hodeyuvudu	-	struck by the wind in reference to a mentally disturbed person
Ghar bharni	-	filling the house
Gharanth ghenvchem	-	receiving the spirit of the deceased in the house
Ghat	-	mountain range like Western Ghats along the West Coast of India / Karnataka

Ghorpad	-	a variety of big lizard
Gumat	-	a percussion instrument consisting of an earthen pot like vessel, open at one side an covered with a skin at the other
Gunte	-	one fortieth of an acre
Guttige	-	contract
Hajam	-	barber
Halad hadchem	-	taking turmeric to bride's house
Hangami lavani	-	a type of tenancy in agriculture
Havyak	-	a subcaste among the Brahmins in Uttara Kannada district
Hennina char	-	bride price
Hiriyara puje	-	worship of the elders
Holi	-	a Hindu festival celebrating the god of love
Idem	-	betel leaves, areca nuts and sugar
Idem ghalunk vechem	-	going to distribute betel leaves, areca nuts and sugar
Janaru / Janata	-	people / peoples'
Janto / Jante	-	elder / -s
Javli hadchem	-	taking new clothes to the bride
Jaundi Ganga Gauri /		
Jeeta / Jita	-	bonded lebour
Divyaan honji ghari	-	a rhyme indicating willingness to give one's daughter in marriage to the son of sister
Kachcha	-	of inferior quality as opposed to *pucca*
Kappu janru kempu neralu	-	"Black People Red Shadows"
Karimani	-	bridal necklace
Kasige hoguvudu	-	going to Kasi / Varanasi, a pilgrimage centre India

Khajandar	-	treasurer (one of the five leaders in a settlement)
Khanda	-	a type of tenancy in agriculture
Khanjari	-	stick and lime wrapped with a new white cloth
Khatna	-	circumcision
Kolkamba	-	main pole supporting a house
Kolkar	-	orderly (one of the five leaders in a settlement)
Lavani	-	a type of tenancy in agriculture
Mahar	-	amount to be given by the husband if he were to diviorce his wife
Maharaja	-	emperor
Maneyavaru	-	one of the four types of relatives, literally of the household
Maramma	-	a folk deity
Meeti bhat khane ka din	-	day of eating sweet rice
Mudilu thumbuvudu	-	filling the belly of the newly delivered woman
Muhurta	-	auspicious moment
Mulla	-	muslim priest
Musal	-	rice pounding rod
Musal ad karchem	-	blocking the passage of the newly wed by a rice pounding rod
Muttaide	-	a married woman whose husband is still living
Muwallads	-	the countryman, one of the two classes among the Muslim Siddis in Bombay Presidency
Namaz / bang namaz	-	muslim prayers five times a day / call to praver
Navarathri	-	a Hindu festival of nine days in October-November

Nawab	-	aristocrat, lord,a title conferred by a king, could be a head of a state
Neem	-	a tree with medicinal properties
Nentaru	-	newly contracted afinal relations, one of the four types of relatives
Novriyek lipovnchem	-	hiding the bride
Ongadevi	-	a folk deity
Paise khelonvchem	-	playing with coins after the nuptials
Panchagavi	-	mixture of five products of a cow
Pancharu	-	the five (leaders of a settlement)
Panjeri	-	a ritual among Muslim Siddis on the third day of the delivery
Patto	-	waistband or cloth for covering head
Peca de India	-	a standard of measurement for slaves
Pombeiro	-	slaving agent
Phoogdi	-	a type of dance and songs by the Siddis
Pucca	-	proper, of good quality and as opposed to *kuchcha*
Ramzan	-	Muslim month for fasting and charity sometime around October
Rangoli	-	decorative designs made normally in front of the house
Rumal	-	covering of head
Saheb / sahib	-	master, a term of respectful address to another
Sahukar	-	merchant
Samapalu	-	share cropping on equal terms
Satti	-	the sixth day
Siddi ka bara buddhi	-	Siddis are fickle minded
Sigmu	-	a type of dance and songs by the Siddi women
Simali	-	one of the three divisions among the

		Siddis in Gujarat
Soba	-	chief
Supari khelonvchem	-	playing with areca nuts after the nuptials
Swahili	-	one of the three divisions among the Siddis in Gujarat
Tai	-	one of the three divisions among the Siddis in Gujarat
Taluk / taluka	-	a revenue administrative division below that of a district
Tahsildar	-	the top most revenue officer of a taluk
Teertha	-	water from a holy river or any holy water
Tode	-	anklet
Ugadi	-	Karnataka New Year Day sometime in March / April
Utna ka din	-	day of getting up after circumcision
Valli	-	white shroud
Varna	-	literally colour; the fourfold division of Hindu classical society
Vezier	-	minister under a king
Wilaitis	-	the new comer, one of the two classes among the Muslim Siddis in Bombay Presidency
Xerafim	-	an Indo- European coin originally of gold and later of silver

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